

the Chaplain



Memorial to Royal Air Force

By L. J. Ashton



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By Whittle Johnston



A Woman and a Ministry

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Prayers in the Parliament of Canada

By Stuart Ivison



The Chaplaincy in the Civil Air Patrol

By Victor H. Schroeder

**JANUARY-FEBRUARY
1967**

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**A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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Editor's Notes

A HALF-CENTURY OF SERVICE

FIFTY years ago this spring the major religious bodies of the United States began to take a close interest in the organizational requirements of the chaplaincy in the Army and Navy. If the hundreds of chaplains being called to service in World War I were to be effective in their ministry they needed far more structure, regulations, facilities, and equipment than existed at the time.

To meet this need there was established a committee of distinguished Protestant leaders whose concerns have been transmitted over the years. Today these are carried by The General Commission on Chaplains and Armed Forces Personnel, the sponsoring agency for THE LINK and THE CHAPLAIN magazines and many other projects.

In recognition of this fiftieth milestone, the Commission will mark its anniversary in several ways. The issues of the magazines for May and June will emphasize historical and other appropriate materials.

Sunday, April 23, 1967, will be devoted to special anniversary observances. The officers of the Commission will meet early in the afternoon at the Chaplains Cenotaph in Arlington Cemetery to offer prayers and lay a wreath. Forty-one years ago Commission officers also presented a floral tribute at the dedication of the Cenotaph which had been raised by popular subscription among World War I chaplains.

At four o'clock the same afternoon there will be a large public service in Washington Cathedral. Chaplains of all branches are invited to march in uniform in a colorful procession. The military services will provide special music. Methodist Bishop Dwight E. Loder of Michigan will bring the sermon, with Commission officers participating in the service.

In the evening an invitational banquet is scheduled to be held in the ballroom of the Officer's Club at Bolling Air Force Base. The banquet will be in the nature of a tribute to the chaplaincy in general. The Commission will present citations of appreciation for many years of cordial inter-faith

fellowship to the Jewish Welfare Board and the Military Ordinariate. The address of the evening will be given by His Excellency, The Most Reverend Philip A. Hannan, Archbishop of New Orleans, one of the most distinguished former chaplains in American life today.

NO PEACE PRIZE

ALFRED Nobel is reported to have read his own obituary in a newspaper. His vital data was mistakenly published at the time of the death of his brother. Nobel determined to do something to redeem the simple summary of his life as merely the inventor of dynamite. Hence, the distinguished series of awards that bear his name.

For the first time in ten years the Nobel committee announced last fall that no peace prize would be awarded for the year. This has happened sixteen times since the award was instituted in 1901.

It would seem a bit presumptuous to second-guess the distinguished group that weighs and announces these decisions. No doubt there are complex factors involved, some of which may not lend themselves to public discussion. Yet, one wonders whether the cause of peace would not be better served if the prize were awarded every year without fail. Even in times of war and international tension the peace award ought to serve as a brave and hopeful reminder of better things and nobler ways.

No doubt there should always be concern that the prestige of the prize be protected from identification with insignificant or superficial projects and unworthy recipients. However, in this wide world of human endeavor there would seem at all times to be some individual or agency accomplishing something for peace which deserves to be honored and encouraged. It is hard to believe that the distinguished prize recipients of previous years were given the award or accepted it in the belief that they were the only or most important instruments doing a significant work for peace at the time. While the award is wisely based on recognition of specific accomplishments, its greatest value would seem to lie in the vicarious honor it brings to the larger cause and its power to inspire similar contributions.

It might be argued that in a year when there are few obvious or well-known candidates for an award the work being done for peace and humanity may be just as heroic as at other times, but it may be laboring under a less favorable climate and stand even more in need of high honor and encouragement. The cause itself seems poorly served, and to a degree discouraged, by the absence of the award in any year.

—A.R.A.

A Prayer for New Year's Sunday

By John Thompson

O GOD, our help in ages past, our hope for years to come, we thank thee for each expression of thy grace in this past year: for health enjoyed, for strength in weakness, for sorrows lightened, for joys doubled in their sharing, for the fidelity of a mate, for the blessing of sons and daughters, for the counsel of elders, for the encouragement of friends, for the nurture of the Church, for light in darkness. We thank thee that the sins of this past year need not be as skeletons hanging in the hall of the mind to haunt us the rest of our days, but "as far as the east is from the west, so far hast thou removed our transgressions from us." We are grateful that in thy forgiveness we discover the power to forgive ourselves and others.

As we stand with so many mingled hopes and fears facing this new year, increase our faith in thee that we may do thy will with a greater faithfulness and a renewed purpose. When the seed which thou has sown falls upon our lives, grant us such depth that we may nurture it in time to bring forth the appointed harvest of thy truth. Stab us awake that the light of thy countenance may be upon us and that our lives may shine as lights in the dark places of this world. Grant to us a divine discontent that we may grow toward the maturity that we see in the man Jesus, the Christ.

O Father, because thou hast first loved us, we love. May this love be expressed in the intercessions that we now make for our fellowman and as we commit ourselves to be thy instruments in the answering of our prayers. For those who have suffered loss of loved one or friend in this year past, grant the knowledge of thy eternal love. Give encouragement to those who have encountered set-back or defeat. To those who have lost hope, grant a vision of the new heaven and the new earth which thou art bringing in Christ. Renew our life as a congregation by the power of thy Holy Spirit. Save us from those who would sabotage the peace of the world, and strengthen those who are determined to establish a just and durable peace for all peoples. In the name of Him in whom all things become new, we pray. *Amen.*



Memorial to Royal Air Force

By L. J. Ashton

Church of St. Clement Danes, central church of the R.A.F., rebuilt in 1958 according to the original design of Sir Christopher Wren.

Oranges and lemons say the Bells of St. Clements

LONDON was in flames. The enemy aircraft poured fire and death from the sky, and in the great city below hundreds of thousands of people waited in shelters and cellars and underground stations, while the civil defense workers, the fire services, the first-aid men, ambulance men, and the police, contended with the devastation and the inferno which engulfed the great city.

And on that fateful night of May 10-11, 1941, with many other historic buildings, the Church of St. Clement Danes in the Strand, already scarred

in earlier raids, was destroyed. "The sight of all the wrecked beauty," wrote the rector at that time "was enough to break the hardest heart."

St. Clement Danes reaches back through the mists of a thousand years of history. In this place, not far from the river Thames, centuries of Christians have worshiped and pilgrims have prayed. Here, before William the Conqueror came to the newly consecrated Abbey of St. Peter at Westminster to receive the crown, the members of the Danish colony, having been forbidden by King Alfred to enter the walled



Queen Elizabeth and the Duke of Edinburgh attended the reconsecration of the very beautiful Church of St. Clement Danes in October, 1958.

city of London, came to worship in the church where a Danish king was buried.

The list of rectors dates from 1325 when The Reverend John Mugg was appointed, and if the account of their ministry through the long turbulence

of the London story could be recorded, it would fill volumes. Of its parishioners the most famous was Dr. Samuel Johnson who was a regular worshiper until his death in 1784, and it has been said that "Though he walked in Fleet Street and lies buried in West-

minster Abbey, he said his prayers in St. Clement Danes."

The church survived the great fire of London without damage in the seventeenth century, but when other London churches were being rebuilt at that time, it was decided that St. Clements should be reconstructed under the direction of Sir Christopher Wren.

It was this beautiful Wren church which was burned to a shell in the 1940 raids on London. For some twelve years, only the blackened skeleton of the four walls and the gutted tower remained, and within the hollow nave of the ruins, the trees began to grow and the wild plants flourished.

In the post-war reorganization of the Diocese of London, the ancient Parish of St. Clement Danes was amalgamated with the adjoining Parish of St. Mary-le-Strand. The desolate ruins on the sacred site of the redundant Church were offered to the Royal Air Force, and the present beautiful building, reconstructed faithfully to Wren's design, was made possible through the gifts of members of the Royal Air Force and Commonwealth and kindred countries, and through the efforts of many associated with the former parish. The church was re-consecrated in the presence of the Queen and most members of the Royal Family in October, 1958, and became the central church of the Royal Air Force.

One of the striking features of the church is the splendid modern organ, the generous gift of the United States Air Force. It stands as a symbol and token of the close association and

friendship and cooperation between the two Air Forces, and in one of the Books of Remembrance enshrined in the church are recorded the names of 17,000 men of the American Air Force who gave their lives in flight on missions from this country over Europe in those grim days of war.

Today this Royal Air Force Church in the heart of London is served by a commissioned Church of England Chaplain of the R.A.F. It is increasingly becoming a focus for the spiritual work of the chaplaincy services of the Royal Air Force, and airmen all over the world regard it as their own special church.

Here are recorded the names of the men and women of the Royal Flying Corps, the Royal Naval Air Service, and the Royal Air Force who from the beginning of military flight have won the great distinction of the Victoria Cross and the George Cross, the highest awards the Monarch can make for valor and gallantry. In the Books of Remembrance are written the names of more than 120,000 men of the Flying Services who, since 1914, have died in the service of their country and of the free world. A page of each book is turned every day.

Daily services of Holy Communion are held in the ancient Crypt Chapel, attended by many city workers who come to pray; and the Sunday services are well supported, the congregations consisting of people with Royal Air Force connections and civilians, some of whom are drawn from the old parish, and there are many visitors from all over the world.

In addition, special services are held in the church to mark events of national and R.A.F. importance, and the members of the Royal Air Force use the church for weddings and baptisms.

The old connections and traditions are perpetuated in the ancient charities and societies of St. Clements. The Grammar School has its annual service on St. Clements Day in November. The Primary School in Drury Lane attends a special service in March, at which the old custom of distributing oranges and lemons to the children is continued. The St. Clements Almshouses give excellent accommodation to a large number of old people. The Amicable Society of

St. Clement Danes, whose members are drawn from many distinguished professions, has just held its 124th annual meeting.

But the most important continuing tradition is the constant proclamation of the Word of God and the administration of the sacraments. In this we share with those who have gone before, with you and all other ministers of the gospel, the glad responsibility laid upon us by Christ our Master. Pray with us that, as the famous bells of St. Clement Danes ring out across the London scene, so the work and witness of this church may spread far and wide across the city and throughout the Royal Air Force, and to the distant places of the earth. END

Ambassadors Abroad in Uniform

SINCE many of our American churchmen overseas are in the armed forces, it may be of interest to cite the following ten "guidelines" suggested recently by a chaplain to the U.S. Marines in Da Nang, Vietnam:

1. Be prepared for the differences in thought, behavior, customs, etc.
2. Be patient, persistent, consistent, acceptable, and accepting.
3. Be interested in people as individuals.
4. Be alert to areas of agreement rather than disagreement.
5. Be aware of possible consequences of gifts, actions, and reactions.
6. Be adaptable when moral principles are not involved.
7. Be prepared to treat Vietnamese as you would desire to be treated.
8. Be aware of your attitudes. Your actions will produce good or bad for you, your buddies, and those who follow you.
9. Be understanding, compassionate, and concerned.
10. Be determined to be the best example possible. Serve God, country, and fellowman.

From Churchman Overseas (newsletter of the Committee on American Laymen Overseas—National Council of Churches—Summer, 1966).

Report from Geneva

By Arthur J. Moore, Jr.

ALMOST everything about the Church and Society Conference sponsored by the World Council of Churches in Geneva, Switzerland, July 12-26, 1966, was predictable except its emotional quality.

All of the advance releases and commentary on the meeting were careful to point out that this was the first such meeting to have equal representation of Africa, Asia, and Latin America with that of Europe and North America; that lay representation, including especially experts in fields under discussion, would balance that of clergymen and church "bureaucrats"; that a lapse of 30 years since the last such conference meant an imponderable shift in agenda and mood.

When the 410 participants (the World Council was careful to avoid use of the term "delegates," to emphasize that its member churches were not bound by Conference decisions) gathered together in World Council

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Editor's Note:

Following last summer's World Conference on Church and Society in Geneva, Switzerland, there were comments and questions from chaplains generally on two points:

"What was the nature and purpose of such a conference?"

"Why were the participants so one-sided in their criticism of the United States and the war in Vietnam?"

We offer the following two articles as individual attempts to describe and interpret some of the things that occurred in Geneva. Editor Arthur J. Moore, Jr. of *World Outlook* covered the conference as a special correspondent and writes in the style and perspective of a reporter. Professor Whittle Johnston, working from publicity releases and reports, reflects on the Vietnam resolution issued by the conference and suggests a rationale for it with certain interesting implications.

The World Council and Vietnam

By Whittle Johnston

THE World Council of Churches held a historic meeting in Geneva, Switzerland, in July of last year. The New York office of the World Council reports that full texts of the proceedings of the World Conference on Church and Society will not be available until sometime in early 1967. Thus any assessment of the decisions of that Conference must be of a somewhat tentative nature. However, on the basis of information already available, it seems justifiable to comment on certain of the decisions reached, some of which have already been the subject of discussion in *The Christian Century*, *Christianity Today*, and other journals.

Press reports indicate the Conference passed a resolution which denied any justification to the American presence in Vietnam and to the American bombing actions there. Press reports indicate, further, the rejection of a parallel motion to condemn Communist infiltration tactics

in southeast Asia. We are also told that, save for the action of the Council's secretary-general, Dr. W. A. Visser't Hooft, American policy would have been subject to even stronger criticism. It is of interest to note that this resolution goes beyond the stand taken by the Central Committee at Geneva in February, 1966. At that time ten measures on Vietnam were proposed, the first of which read: "That the United States and South Vietnam stop the bombing of the North and North Vietnam stop military infiltration of the South." In the July resolution only American action is condemned.

Those who supported this condemnatory resolution seem to have a faulty understanding of the relation between the Christian commitment and the complexities of international politics. This faulty understanding may stem, at least in part, from an effort to give the love commandment a more direct

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headquarters, it quickly became apparent that the developing nations saw the Conference as a forum from which to impress their views upon representatives of the wealthier and more technologically advanced countries. It was equally apparent that people in these developing nations feel strongly that their views are not really taken into account and that they resent this neglect.

These were the feelings which elevated "revolution" into the basic theme of the Conference and placed the policies of the richer nations, and most particularly those of the United States, on the defensive.

Rich vs. Poor

These attacks, it should be noted, did not fall into the political framework of "east" and "west" in which Americans are used to thinking. America and Russia were lumped together somewhat indiscriminately as rich nations whose behavior is similar. It was rather hard to tell whether this upset the Russians or the Americans more, but it was clear that most of the Afro-Asian-Latin American bloc regarded the split as north-south (i.e., rich-poor) rather than east-west.

If this approach was disconcerting to the Russians, it was frequently very painful to Americans. Rightly or wrongly, it was quite evident at Geneva that, to much of the world, the United States does not appear as

the champion of freedom seeking to defend smaller states against totalitarianism but rather as the conservative defender of the *status quo* whose motives and actions are often suspect.

The comparison made by a Japanese professor of law, Yoshiaki Lisake of Japan, of the U.S.A. and Communist China as "messianic powers" intent on converting the world, was perhaps even more startling to Americans than being put together with the USSR. Even such dissenters from the current American consensus as youth delegate Gerald McWorter, a former SNCC leader in Chicago, admitted to a surge of patriotic defensiveness at the implicit anti-Americanism of many participants.

Much of this resentment of the United States can be attributed to the responsibility of power in today's world and would be directed against any rich and powerful nation. Nevertheless, it was very clear that the war in Vietnam was pre-eminent and the Conference predictably denounced the U.S. build-up of forces and bombing of North Vietnam.

It should be noted, however, that the statement on Vietnam was milder than many wanted and represented a Russian-American compromise rather than an all-out attack. (It should also be noted that it took a warning by World Council general secretary W. A. Visser 't Hooft against a split vote to get this compromise voted.)

In any case, no one familiar with world opinion ever expected an endorsement of U.S. Vietnam policy and

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application to politics—particularly international politics—than is possible. It may stem, as well, from a failure to recognize that in the love commandment the struggle for justice has a prior claim to the struggle for peace, as Reinhold Niebuhr long ago pointed out. We may discuss each of the points more fully.

The essence of politics is the interaction—sometimes cooperative, more often competitive, on occasion violent—of group interests with one another. The transcendent norm of sacrificial love cannot be applied in any direct fashion to the realities of politics. The individual Christian may give up his life for others, in an act of sacrificial love. The Christian statesman is under no corresponding obligation to sacrifice the survival of the group he represents to the interests of another group. The statesman is responsible for the protection of interests far vaster than his own; when he sacrifices those interests, he is doing a profound injustice to the collectivity for which he exercises responsibility.

The primary reality which renders impossible the direct application of the love ethic to politics is the enormous force of group pride which is the essence of collective “original sin.” This collective pride is inevitable in politics, domestic and international. Most political campaigns give ample evidence of the contenders’ exagger-

ation of their own merits and their opponents’ weaknesses. In international politics all nations have (albeit in varying degrees) overstated their own virtues and denigrated the qualities of their foes. In the light of the strength of “collective original sin” and the responsibility of the statesman for the interests of his collectivity, the Christian in politics must take seriously the problem of *justice*. And justice requires a careful adjustment of competing claims rather than the sacrifice of one claim to the demands of another.

The just reconciliation of competing political claims cannot be accomplished where there is a denial of free choice and the necessity for compromise. Freedom of political expression and choice is an essential corrective to the pretenses of collective pride. Overwhelming historic evidence supports the proposition that the injustice of policies is accentuated if they are exempted from free criticism, if no understanding of the necessity for compromise enters into their composition, and if no freedom of choice is permitted in their implementation. These considerations have a direct bearing on American policy in Vietnam.

American policy is directed to the preservation of the very *possibility* of political freedom with South Vietnam. By contrast, the Hanoi regime (of which the Viet Cong is nothing more than the field command, as incontrovertible evidence shows) is directed to the permanent *foreclosure*

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REPORT FROM GENEVA

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the problem is much wider than that war. More basic is the whole question of economic and political independence.

These problems are, of course, not new; but the emphasis of the Conference that it is the responsibility of the churches to be actively involved in solving these problems is one not yet generally accepted.

At times, the Conference tended toward self-parody. There is something basically comical about hundreds of well-dressed people living in a plush, expensive Geneva hotel talking solemnly about revolution.

Baffled Swiss

A good example of the lack of critical definition was a march from World Council headquarters to the nearby Place des Nations, outside the former headquarters of the League of Nations (now a United Nations building). Originally suggested by youth participants, the march was for a time an official Conference activity. There was a dispute as to the physical direction and Dr. Visser 't Hooft intervened to get the meeting to vote it down. Infuriated, the youths held the march on their own and about 250 people participated. This helped clear the air

emotionally. Unfortunately, it was never clear what, if anything, the march was about and Swiss on-lookers were considerably baffled.

While it is too early to try to evaluate the Conference statements before careful reading in their final edited form, some impressions may be ventured.

Theology was slighted. This is perhaps inevitable in this time of theological ferment but it is questionable whether a firm base for much of the work of the meeting was laid down.

The impact of this Conference on the World Council itself may be very large. There was a certain amount of undercover grumbling about such WCC organizations as the Commission of the Churches on International Affairs. More important, this Conference was out to challenge the *status quo* and that includes the World Council *status quo*.

The effect of the Conference on those who took part was tremendous. The question remains how much of this impact can be transmitted to the churches and their members around the world.

"The Church Must Be Where the Action Is," read one placard in the march. This sentiment was clearly the mood of the Conference. Whether this message can be got across remains to be seen. END

From Dr. Moore's report as an observer for Religious News Service. Reprinted by permission of The Interchurch News.

Skillful listening is the best remedy for loneliness, loquaciousness, and laryngitis.—William A. Ward.

THE WORLD COUNCIL AND VIETNAM

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of that possibility. There is no place in the Communist conception of "justice" for genuine freedom of expression or political choice. Beyond this there is clear evidence that it is a principal aspect of Hanoi's strategy to undermine (through assassination, terror, and sabotage) all efforts to move toward more effective democratic institutions in South Vietnam. The record of Communist control in North Vietnam gives us a mild foretaste of the form of "justice" which may be expected if all of Vietnam is unified under Communist auspices. As an aspect of the "reform" programs of the middle 1950's in North Vietnam, over one-half million people (out of a population of some 18 million) were killed, or subjected to the most severe personal hardship—to say nothing of the 900,000 who, despite all intimidation, fled North Vietnam for the South.

A comparable rejection of any meaningful freedom and any real willingness to compromise is seen in the Hanoi attitude toward a negotiated settlement of the conflict. The American government has stated, time and again, its desire to move the conflict to the negotiating table. But the Hanoi regime has demanded that any settlement be in accord with the program of the National Liberation Front (controlled by Hanoi) and in the last several months it has openly insisted

that the NLF be treated as the *sole* genuine representative of the people of South Vietnam. For the United States and South Vietnam to accept "negotiations" on these terms would be tantamount to surrender to the Communists. At present the United States faces two meaningful alternatives: to "negotiate" on terms acceptable to Hanoi, and thus acquiesce in "tailor-made surrender" (to use Paul Ramsey's phrase); or to pursue policies designed to lay the groundwork for *genuine* negotiations. It has chosen the latter course, and the bombing actions have been directed to this end.

Thus the condemnation of the American action in Vietnam and the exemption of Communist aggression from condemnation has the consequence of lending support to the contender which, in domestic as well as international policy, has shown no respect for the values of freedom and compromise. In effect, those who voted in favor of the condemnatory resolution thereby gave their support to the less just of the contenders.

To say that the resolution condemning American action has as its justification the Christian commitment to peace is inadequate. As was mentioned earlier, in the love commandment the struggle for justice has a prior claim to the struggle for peace. For the triumph of an unjust cause defeats the hopes for peace *as well as* the hopes for justice. This faulty understanding of the priority of justice to peace may be the consequence of the intrusion of a pacifist orientation into the Conference's proceedings.

This orientation has as its consequence a willingness to acquiesce in the advancement of tyranny since resistance to it would imperil "peace." In Niebuhr's words, the pacifist orientation is unable to distinguish between "the peace of capitulation to tyranny and the peace of the Kingdom of God." Out of its effort to make the love ethic directly relevant to the complexities of politics it is rendered deficient in its contribution to a just political order.

If the outlook evidenced in the condemnatory resolution were to become prevalent among Christians, it would be a grave commentary on their moral vitality. For the simple truth is that the struggle in Vietnam is but a symbol and a phase of the struggle over the "ground rulers" which are to prevail in the global political unity toward which mankind is painfully staggering. At stake in Vietnam is a clear contest between the Communist version of legitimacy, which has no place for genuine freedom or transcendent Christian commitment, and an orientation which seeks to provide a secure place for both, and thereby help "to make the world safe for diversity."

It seems clear that justice would be grievously retarded by a Communist victory in South Vietnam. All elements in any way considered "unsafe" would either be murdered or "neutralized" through subjection to pressures of an intensity and brutality inconceivable to those accustomed to the rule of law. Included in such "unsafe" groups would, of course, be virtually all Christians, to say nothing of those who had given open support to the

United States and placed their reliance on the sanctity of the American commitment. The entire population would see the prospects of freedom foreclosed, with little or nothing in the way of even material gain to "compensate" for this loss. For Communism has by and large been a failure in its efforts to achieve economic development in Asia, and the achievements of Communist regimes in no way compare with those of, say, South Korea or Taiwan, not to mention Japan. One might begin *now* to ponder the moral implications of such developments and bear in mind the words of Paul Ramsey (in *The Christian Century*, July 20, 1966): "No Christian should concur in the coming to power of a Communist regime, 'nationalist' or otherwise, and particularly not in a developing country."

Nor would the prospects of peace be served by such an outcome. Victory in South Vietnam would strengthen the hands of "hard shell" elements throughout the entire Communist movement and would make the likelihood of a "live and let live" relation with Communist states in the future all the more difficult. Beyond this, a Communist victory would be taken as confirmation of the "legitimacy" of wars of "national liberation" as means for the effectuation of changes in world politics. In its opposition to the "legitimacy" of such wars, the United States stands for a *central interest of mankind itself*, for the human race can no longer hope to survive unless it imposes effective controls on the aggressive use of force. Finally, a Com-

munist victory would undermine the principal foundation for peace on the world scene since 1945: the willingness by the United States to use its power to maintain a minimal world order.

The consequences of the undermining of the American commitment and the strengthening of the "hard shell" elements in the Communist Movements would be twofold. In the first place, all the old wounds now partially healed would once again begin to bleed and new ones would soon be opened—in Malaysia, in the Philippines, in Thailand, in Africa, in Latin America. The "justifications" would seem compelling to the Communists: wars of "national liberation" were successful in Vietnam. Why not elsewhere? The American will was broken in Vietnam. Why expect it to be stronger elsewhere? In the second place, there would be a sharp rise in insecurity across the face of the globe. This would have the most direct effect on the way in which India, for example, came to see its security problem. Once the foundations on which a tolerable security have rested since 1945 began to be washed away, nations would be under increasing pressure to look to national nuclear forces as essential to their defense. The prospects of successful negotiation of a treaty to halt the dispersion of nuclear weapons

would be sharply reduced. One would face, in short, the prospect of an irreversible trend toward nuclear anarchy.

In addition to the many difficulties which are likely to follow a Communist triumph in South Vietnam, there would be creative possibilities foregone: the demonstration that a developing nation can, under formidable handicaps, come to govern its common life under the rule of law and move toward prosperity without the abandonment of freedom. To forego the possibility of this demonstration is to throw away the most powerful example one could ask for that the experience of free and prosperous democracies *does* have relevance to the anguish of transitional societies.

It has been reported that the critics of American policy at the Geneva Conference were puzzled at the unwillingness of the American delegates to "fight back." I must confess that I share this puzzlement. The Christian commitment is, indeed, a commitment to peace. It is not, however, a commitment to the "peace" of capitulation to tyranny, which lacks the moral vitality "to distinguish this from the peace of the Kingdom of God." The Christian commitment is also a commitment to justice. And it should rest on a profound recognition that where there is no freedom, talk of "justice" has lost its meaning. END

QUOTES: Every noble work is at first impossible.—Carlyle. . . . Cheerful people, the doctors say, resist disease better than the glum ones. In other words, it's the surly bird that catches the germ. . . . If you are satisfied just to get by, step aside for the man who isn't.

A Woman and a Ministry

By Richard H. Chase

Centennial of Mary Baker Eddy's discovery of Christian Science

IN FOUR days I shall leave on a world trip. The prospect of visiting Hawaii, Korea, Japan, Okinawa, the Philippines, Saigon, and Da Nang is exciting. At each of these stops I shall speak at a Christian Science conference, or retreat, for service personnel and their families. Then after meeting with a group in Thailand, I shall fly to Europe for similar conferences at the USAREUR Retreat Center, Berchtesgaden, Germany, and in London, England.

True, the prospect of traveling to these exotic places is exciting. But to speak at the conferences, counsel with service people, and visit installations where they live and work add challenges and opportunities for service that transform the trip into a God-directed mission—one designed to give renewed hope, fellowship, comfort, and courage for endeavor.

How did it happen that the Christian Science Church should be sponsoring such activities for servicemen?

To explain, let me take you back to the Civil War and a woman who heard that a soldier, the son of a poor widow, would soon leave for the front, but that he was going without a Bible. Since the soldier could not afford one for himself, the woman spent her last dollar to buy him a New Testament. This was his constant companion and was with him in battle.

At the close of the war when he returned to New Hampshire, he called on the woman to express his profound thanks for her gift. Reaching in his pocket, he drew out the precious volume that she had given him, and

Carefully selected young Christian Scientists attend Boston University School of Theology in the Chaplain Training Program of The Mother Church. After receiving degrees, they serve as CS ministers at military installations before receiving the Church's endorsement to become chaplains. Latest graduates, L-R: Chaplain (1/Lt) James D. Hull, USA; LTJG Richard D. Kemp, CHC, USN; Chaplain (1/Lt) James R. Anderson, USA; Chaplain, Capt. Jon G. Harder, USAF; Chaplain Paul H. Gardner (who was to become an Army chaplain).



showed her a bullet embedded in its pages. Not only had the New Testament nourished him spiritually and given him inspiration and comfort, but it saved his life, for it had stopped a bullet aimed at his heart.

CENTENNIAL YEAR

In the following year the woman, Mary Baker Eddy, discovered Christian Science, and later she founded the Christian Science Church. One hundred years have now passed since her discovery, but the interest she had in helping soldiers has been conveyed to her followers; and it has given direction to much of the work now being carried on by Christian Science Activities for the Armed Services. This is the department of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, that ministers to the religious needs of Christian Science military personnel and their families.

PEACE HER GOAL

Since this is the Centennial year of Mrs. Eddy's discovery, this article will include other facts about her that relate to our subject. Of primary significance are her views of war and peace. In her published writings, she preached peace and the practice of Christian brotherhood. According to her words she prayed daily for the attainment of these goals. She had a revulsion from war, considering it contrary to the teachings of the Master, Christ Jesus, and the law of God.

In international relations she affirmed that disagreements should be wisely and fairly settled by arbitration and not by force of arms. Notwithstanding these facts, Mrs. Eddy indicated that the world must progress a long way before it would attain these Christian ideals, and so, in our age,

armed forces are necessary to prevent war and preserve peace among nations. "But if our nation's rights or honor were seized," writes Mrs. Eddy, "every citizen would be a soldier and woman would be armed with power girt for the hour," (*The First Church of Christ, Scientist, and Miscellany*, p. 277).

ATTITUDE TOWARD SERVICEMEN

To learn Mrs. Eddy's attitude toward servicemen, it is helpful to consider influencing factors in her past. For example, members of her family served in the Army. Her father was a chaplain in the state militia. From an early age she was taught to respect military men of character and to honor the patriots of our country through whose courage and sacrifice we won and preserved our independence.

In a message to The Mother Church, June, 1898, Mrs. Eddy admonishes her followers to pray for their country and its "victory under arms." Then she instructs them, "In your peaceful homes remember our brave soldiers, whether in camp or in battle. Oh, may their love of country, and their faithful service thereof, be unto them life-preservers!" (*Christian Science versus Pantheism*, p. 14).

Protection meant so much to Mrs. Eddy that she gave "God the Preserver of Man" as one of the 26 subjects of the Bible Lessons, each of which her followers now study for two weeks every year. At one time she was filled with deep gratitude when she read an article in *The Presbyterian* which described the protection from death that a Confederate soldier experienced as a result of prayer during the Civil War.

Her instruction to "remember our brave soldiers" meant that Christian Scientists should not only include them in their prayers, but should assist them in humanitarian ways. That Mrs. Eddy observed the admonitions she gave others is evident in a series of events that took place at the end of the Spanish-American War. Two companies of soldiers were quartered near Concord, New Hampshire, where Mrs. Eddy was then living. On one occasion she sent them a generous supply of fruit, and on another, she sent them a fish dinner with all "the fixings." So reports the *Concord Monitor* of September 12, 1898.

Then the news item continues, "Mrs. Mary Baker Eddy, who has given \$120 to the Soldiers' Aid Society, asks why were not suitable tents provided for our soldiers the night they returned to Concord—and whose fault was it?"

AN IMPORTANT QUESTION

Conditions in the armed forces have changed radically since Mrs. Eddy's



A Christian Scientist serving as a Navy Protestant chaplain conducts a general Protestant worship service for U.S. Marines in the field.

day. Now our troops are the best fed, housed, and equipped in the world. Except under extreme combat conditions, their needs are not for food and shelter. The Chaplains Corps has improved its means and methods of ministering to service personnel and brought them to the highest point of development in the history of our country. Consequently, servicemen are receiving moral and religious leadership of a highly enlightened and inspirational order. Since these are the facts, why does the Christian Science Church have a well-organized department to assist military personnel and their families?

If we had a chaplain of our church at each military and naval installation in the United States and abroad, we might not need a department to care for our people in the armed forces; our chaplains would conduct church services and assist those who request help through Christian Science. Obviously, such a provision is impossible. Consequently, our department was organized to give Christian Scientists services of their own and to provide them the kind of counsel and care to which they are accustomed, in matters relating to their morals, their health, and their general welfare.

For a century now Christian Scientists have proved the power of God sufficient to heal disease and solve all kinds of difficulty. Many healings servicemen have experienced are related in their own words in the new

book commemorating our Centennial, *A Century of Christian Science Healing*. In the service, however, the Christian Scientist abides by military regulations and the orders he is given regarding immunization and other types of medical treatment.

Years ago, chaplains of other faiths recognized that they were not trained to conduct Christian Science services, or to help individuals by the method of prayer practiced in our church; and so they felt the need to call in people who had such training. Thus developed the system of referral which is in operation today. By this system our church provides a complete ministry for Christian Scientists in the armed forces. While relieving chaplains of this responsibility, it does ask the chaplains to refer Christian Scientists to their field workers and to help them with arrangements for services and other activities.

FIELD WORKERS

Who does the field work of the department? Two types of workers: Christian Science ministers for the armed services and Christian Science representatives in the armed services. The ministers are civilians who are appointed by our department to call regularly at military installations near their homes to assist Christian Science service personnel and their families. They work with the permission and under the supervision of the chaplains at these installations.

The principal duties of the ministers are those of contacting the Christian Scientists at military installations and acquainting them with the local Christian Science activities. They hold services when needed, make church literature and books available at chapels and libraries, and give help through counsel and prayer to those who seek it for physical, mental, and moral problems.

Christian Science representatives are servicemen—lay leaders—who do the same work as our ministers, but do it on off-duty hours. They work on a voluntary basis and under the supervision of military and naval chaplains. Most of them serve overseas and aboard Navy ships where we do not have ministers.

CHAPLAINS AND TRAINING PROGRAM

During World War I, Christian Scientists served in the United States Army and Navy as commissioned chaplains. At the beginning of World War II our men were again commissioned, and our church has had chaplains in the armed forces ever since. They conduct general Protestant services and perform a full ministry. In addition, they meet the needs of Christian Scientists by holding services for them and by healing through prayer.

Chaplain, Capt. Duane S. Gunnison was at Tachikawa AB, Japan, where his flight line ministry provided "spiritual maintenance" on an around-the-clock basis.



In 1956, The Mother Church instituted a chaplain-training program, which consists of sending carefully selected college or university graduates to Boston University School of Theology. Those enrolled in the program receive a Master of Theology degree after successfully completing 100 semester hours of study.

Following graduation from the School of Theology, our men serve for at least one year as ministers at large military or naval installations. This is a church requirement which is considered a necessary and important part of their training to become chaplains, because it provides the opportunity to gain maturity, experience, and a practical knowledge of the armed forces.

GIFT SETS

Christian Science stresses the importance of daily study of the Bible. The Bible is usually read in conjunction with the Christian Science textbook *Science and Health with Key to the Scriptures* by Mrs. Eddy and other writings of Mrs. Eddy, or church literature. In harmony with this emphasis upon reading, Armed Services Activities gives Christian Scientists in the forces free copies of the Bible and of *Science and Health*. These books are simply but handsomely bound in Sturdite and are small enough to slip easily into a serviceman's pocket.

LITERATURE DISTRIBUTED

With the permission of Army, Navy, and Air Force chaplains, our field workers and chaplains make Christian Science books, periodicals, and pamphlets available at military installations and aboard Navy ships. Since this literature is denominational in character, it is not distributed

indiscriminately. Instead it is placed at specified distribution points such as chapels and libraries, where Christian Scientists and those interested in investigating Christian Science may find and read it.

MONITOR SUBSCRIPTIONS

Our department gives hundreds of subscriptions of *The Christian Science Monitor* to chapels, libraries, service clubs, and officers' clubs. Since the approach of our world famous newspaper is interdenominational in character, we consider the gift of these subscriptions to the *Monitor* an expression of the church's desire to serve all military and naval personnel, regardless of race, color, or creed.

In addition, our church makes the *Monitor* available to all service personnel at half the regular subscription rate. Many people in the forces have availed themselves of this opportunity.

GRATITUDE

In Behalf of the Christian Science Church, I would like to take this opportunity to thank chaplains of all denominations for their help to Christian Scientists in the armed forces—for referring them to our chaplains, ministers, and representatives, for arranging for services and providing means for literature distribution. The concern they have shown for our people in these and other matters and the spirit of brotherhood they have exhibited are heartwarming. In these ways they show that we all have the same Father, the same God, and that through his spirit we can minister to one another's needs. END

QUOTES

A good deed forced on an unwilling recipient rings no bell in heaven.

The important thing is not how much money you spend but how much you get for your money.

The fool scolds other people for their mistakes and broods about his own; the wise man profits by both.

Parents who give their children everything they want deprive them of one of the most important character builders: the necessity of struggle.

You can't quit now; the minute you ship the oars, the current begins to carry you downstream.

Self-pity is usually an indication that a willful person has been unable to have his or her own way.

There is no use in talking about your changed attitudes; *show* them in the way you live and the way you treat other people.

—Nina Willis Walter



Peace Chapel, designed and built by the men of the 2d Surgical Hospital in An Khe, South Vietnam, as evidence of their faith.

The Miracle of Peace Chapel

By Leo Peacock

THE miracle is that the chapel was ever built. No engineers were available. It was built by doctors and medics, yet it now stands as one of the unique religious structures built by American forces in South Vietnam.

The Peace Chapel was designed and

constructed by personnel of the Second Surgical Hospital in Camp Radcliff, near An Khe, Vietnam, in the central highlands during January to July, 1966. The hospital sailed from California on October 15, 1965, reached the shores of Vietnam on October 31,

but did not arrive in An Khe until November 7. The hospital commander, Lieutenant Colonel Francis C. Dimond, MC, from Fort Gordon at Augusta, Georgia, called his chaplain, Chaplain (Maj) Leo Peacock of Macon, Georgia, and stated that since he planned to have a first-class hospital he thought it would be quite proper to have a first-class chapel. The chaplain quickly agreed.

It was decided by the chaplain and Captain Glenn Shepard, a doctor from Ft. Gordon, that the new chapel should be 20 feet wide and 60 feet long. This would give adequate seating space for the expected worshipers and allow room for two offices to be included, so plans were drawn.

It was decided to make the entire structure out of native granite and local stone with an eight-foot square tower centered in the front reaching 15 feet high, and to construct a special window to be centered over the altar which would reveal our mission for being in Vietnam. The walls were to be 18 inches thick so that the sanctuary could serve as a bunker in case of mortar attack.

Shortly after plans were made for the chapel, which would be as good as could be built in a war zone, it was determined that a bell would have to be secured from the States, since the chances of finding a bell in South Vietnam would be slim indeed.

Chaplain (Maj) Leo Peacock, former member of the Tabernacle Baptist Church in Macon, Georgia, wrote the following letter to its pastor, The Reverend Vernon Brown:

Dear Brother Brown:

I am now facing one of the greatest challenges which ever confronted a Christian minister. I am giving spiritual guidance and moral strength to our American soldiers who are literally on the frontiers of freedom. I am serving in an area where there is a larger concentration of men from Georgia than any other spot across the seas. The 1st Air Cavalry Division came here from Ft. Benning in Columbus.

I am serving as chaplain for a hospital. It will be the most permanent type structure in the area. Our Second Surgical Hospital will be housed in quonset huts. We will be primarily involved in life-saving surgery. I have a tent authorized for use as a chapel, but my commander says that it seems a shame for a first-class hospital to have a second-class chapel. I heartily agree! We have started a fund drive to purchase materials to build a permanent chapel.

In years to come when the last American soldier has returned to our great land I can think of no greater symbol to leave as a monument to those who served here than a Christian chapel to be used by the local Christian people. Yet its first and most important mission would be to house a congregation of American soldiers where each one could become properly related to God as God relates to him. It will be a sacrifice on our part, but my people are more than willing to go beyond that which is expected.

I hope you and my many friends at the Tabernacle would be willing to accept an unusual challenge. Our plans call for a bell tower, but we have no bell. It could be heard throughout this valley to remind one and all of the good news and new life available in Christ.

Many Americans shared in building and furnishing this symbol dedicated to the glory of God

I am sure that many a soldier would leave this base camp with the sound of the chapel bell ringing in his ears, some never to return. Thousands are risking their lives daily to preserve and extend that freedom which many take for granted. Your gift of a church bell would be a real way to extend your own ministry and contribute immeasurably to my ministry here. I would be most grateful for this lasting gift.

The bell was purchased by the church within a few weeks and was shipped to the An Khe Airfield through arrangements made with the Transportation Officer at Robins Air Force Base, Georgia. It received priority shipment.

Stone was readily available, but cement could not be secured through supply channels so a chapel construction fund was authorized to receive designated monies to be used for the purchase of necessary supplies for the building program. No general unit collection has been made. Contributions have been made by those who were interested in the building program. Nearly 500 bags of cement and the necessary lumber for the roof have been purchased.

The wall was begun in January and was coming along pretty well by mid-February when six local laborers were hired who were professional masons. They had worked for about two weeks when all six of the Vietnamese failed to show up for work on Saturday morning, February 19, 1966. That

night, shortly after midnight, Camp Radcliff was attacked by mortar and ground forces. The camp communications center, constructed atop Hon Cong Mountain adjacent to our hospital, was hard hit and their communications were knocked out for twenty-four hours. They even called artillery fire down on their positions to keep them from being completely overrun by the Viet Cong who were swarming over the top of the mountain.

A few days later the post commander issued an order that no more Vietnamese would be allowed to work within the base camp perimeter, so soldiers skilled in the care of the sick and injured continued to build.

Even as the building was being constructed it was decided that other things were needed. We had been fortunate enough to receive one of the first electronic organs delivered to the U.S. Army in Vietnam. We had developed the best choir in the base camp area. Choir robes were needed. Captain Hartley J. Erickson, a doctor from Minneapolis, Minnesota, wrote to his home church, Lutheran, and suggested a nice gift for our chapel, choir robes. Thirty soon arrived and were used on Easter Sunday. It was decided that special hymn books would be useful. 1st Lieutenant Nancy Gramkow suggested this to her family in Sanford, Florida, and three Sanford churches sent 100 books over by mail.

The Larger Parish Church of

Canaseraga, New York, made a monetary gift to the building fund and sent funds for chapel fans. The First Baptist Church of Tully, New York, sent a gift.

Individuals and chapel worshipers gave of their time and money, and the building continued to rise, yet the most significant contribution came from a Vietnamese businessman. A local contractor contracted to make the front and side doors. He used seasoned lumber (very difficult to find) which he had been saving to make doors for a new home for himself. Later when it was decided that the roofing material should be asbestos sheeting, this same local Vietnamese businessman was contacted. Yes, he had the roofing material which was needed to cover our chapel, but to show his appreciation for the work of American chaplains, he wanted to donate enough material to cover the entire chapel. It was graciously accepted.

In actual value it was about \$500.00, but when you realize that this is the total earnings of an average Vietnamese laborer for a two-year period then it becomes significant indeed. So the chapel was covered.

The most unique item in the building is the Peace Chapel Window. It was decided that the roof structure design should be such that the view of the wall you face as you enter the chapel would be unobstructed. Towards the peak in the wall just below the roof a round window space was made by using three jeep tires side by side in the 18" thick wall. The tires were removed and the window was installed.

The window was designed, constructed, and installed by Captain Glenn Shepard, MC, Captain Charles Rickards, MC, and Chaplain (Maj) Leo Peacock, all members of the Second Surgical Hospital.

The prominent design of the window is that of a white dove clutching an olive branch—a double symbol of peace.

The dove is flying over a large circle of blue, representing the world's need of peace and tranquility.

An inner circle of red symbolizes courage and struggle and the blood of those who have lived and died for the cause of peace.

These three symbols in red, white, and blue are superimposed over a green outline of the country of South Vietnam, representing the effort of America's forces to help win a lasting peace for a growing democracy.

The window is divided into ten sections which challenge each viewer to live by the Ten Commandments.

Fiberglass, native silk, and chipped bottle glass were used in the construction of the Peace Chapel Window.

A locally made 15-foot wooden tower was erected with the bell over the 15-foot stone tower in July. Tile was installed on the floor in August to add to the worship atmosphere. Lights illuminate the chapel tower and colorful window at night.

The chapel is now being used as house of worship by the following congregations: Jewish, Seventh-day Adventist, Latter Day Saints, Roman Catholic, and general Protestants.

The chapel was dedicated in September, 1966. It is more than a building; it is a religious symbol. **END**

The Chaplain Learns

SOONER or later, man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take. A chaplain more than anyone else is aware of this.

He learns that it doesn't pay to be a sensitive soul; that he should let some things go over his head like water rolling off a duck's back.

He learns that he who loses his temper usually loses out. He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously.

He learns that "buck-passing" always turns out to be a boomerang, that it never pays.

He comes to realize that the chaplaincy could run along perfectly well without him.

He learns that it doesn't matter so much who gets the credit so long as the image of the chaplaincy is held high.

He learns that most of the other chaplains have brains that are as good or better, and that hard work and not cleverness is the secret of success.

He learns to sympathize with the younger chaplains coming into the chaplaincy because he remembers how bewildered he was when he first started out.

He learns that no man ever got to first base alone, and that it is only through cooperative effort that we move on to better things.

Therefore, as we continue in the chaplaincy, it behooves all of us to review our relationships with others in our daily work and contacts. Our primary concern should be "All for the honor and glory of God."

—Walter F. McLeod, from *Chaplain Newsletter*

QUOTES: The communication of Christianity must ultimately end in bearing witness. For truth, from the Christian point of view, does not lie in the subject (as Socrates understood it) but in a revelation which must be proclaimed.—Kierkegaard. . . . God's name, God's Kingdom, God's will must be the primary object of Christian prayer. Of course, it is not as if God needed our prayers, but they are the means by which the disciples become partakers in the heavenly treasure for which they pray.—Dietrich Bonhoeffer. . . . Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Melancthon.



PREACHING CLINIC

JAMES T.
CLELAND

On Keeping Lent

LENT—as you well know—is the name given to the forty days, *excluding Sundays*, between Ash Wednesday and Easter Eve. It may be derived from *lencten*, the Anglo-Saxon word for “spring,” or from a Teutonic word meaning “long,” the hours of daylight being longer than in the winter months. Ecclesiastically, it is the long, spring season marked by penitence, prayer and fasting, and symbolized by some disciplined act of supererogation.

Now, how shall we keep Lent? I suppose some of us are going to give up one or more of our happy habits: tobacco, the divine herd, the vice which comes nearest virtue; the movies, even foreign films; spectator sports—that would be penitential

discipline. I once had a colleague who gave up hiking. But, as he weighed over two hundred pounds and never went anywhere except by car, it didn't seem to me to be either licit or penitential. There are three things that should be said to those of us who plan to discipline ourselves in some self-denying fashion, *ad maiorem gloriam Dei*, during the forty Lenten days.

First, we do not give up sins as Lenten discipline. That does not count. Sins are never valid acts for the Christian. There is no open season for conscious transgression, for willing nonconformity to the will of God. We give up what is good, as a personal, intentional, lively sacrifice. We give up the good for a temporary better. What is the “temporary better”? It is

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the proving to ourselves that, under God and with God, we are in control of our desires and appetites and legitimate pleasures, and that they are not in control of us.

Second, Sundays don't count. There are six Sundays *in* Lent. Note well the preposition "in." The Sundays are not liturgically known as the six Sundays *of* Lent, but the six Sundays *in* Lent. Sunday is not part of Lent. Why? Because Sunday is never a day of fasting. Sunday is always a festival. Why? Because Sunday is always the celebration of the day on which Jesus Christ was raised from the dead. It is a "Hallelujah" day. Every Sunday is a little Easter. That is why Sunday is properly named "The Lord's Day." Therefore, we may smoke on the six Lord's Days during Lent, even though we refrain on the other forty days. Therefore, if we are planning to "keep" Lent, remember: never on Sunday.

Third, let those of us who do discipline ourselves beware of the sin of pride: the sin of having a good conceit of ourselves, the sin of Protestant Pharisaism, the sin of thinking we are better than others who do not discipline themselves.

Keep these three caveats in mind.

THERE is another way of observing Lent, to my mind a better way, though you may disagree. Instead of cutting something off, let us consciously devote a period of time, maybe daily, maybe weekly—40 times or 6 times—to a conscious effort to broaden or deepen our understanding of the Christian faith, to cultivate

the things of the spirit, the religious undergirding of our day to day living. How? Here are three suggestions.

If you have \$1.50 to spare, buy a copy of *The Gospel According to Peanuts* by Robert L. Short. Persuade some others to do likewise, and spend some hours together during Lent discovering some of the central ideas in Christianity as enlivened by the art of the cartoon strip. For Charles M. Schulz, the creator of *Peanuts*, on his own confession, admits that he is preaching. Lucy is original sin incarnate; Charlie Brown is despairing common man; Linus is a psychiatric case, full of "pantophobia:" fear of everything, utterly dependent on the portable security of his blanket; Snoopy is a hound of heaven. The interpreter of the strips calls on Tillich and Barth and Kierkegaard and Shakespeare and T.S. Eliot and Graham Greene to shed light on this "Good Grief" collection of junior varsity adults. *The Gospel According to Peanuts* is a good textbook for a discussion group during Lent.

If you are more sophisticated, then read what has almost become a Christian classic, C.S. Lewis: *The Screwtape Letters*. Here are thirty-one letters from an old devil, Screwtape, one of his Satanic Majesty's "Lowerarchy," to his nephew, Wormwood, a junior devil, who has been given the job of keeping a person from becoming a Christian. The book sparkles with wit and with unexpected twists: Jesus is the enemy; Satan is "Our Father Below." All we talk about is here: sex, pacifism, pleasure, prayer, time, spiritual fatigue. This little volume must

have caused considerable annoyance in hell. It will give you, by yourself or in the company of others, food for thought, chuckles of delight, and insight into the faith. I think it is now in paperback.

Yet, there maybe is a more excellent way. Read slowly and carefully through one of the Gospels. Come to know Jesus: the author and finisher of our faith. Let us look *at* him and *unto* him during Lent, as we have never looked before. Let us walk with him through Galilee, listening to what he is saying, watching those to whom he is talking. Let us walk with him to Jerusalem into that last week, which began so successfully on Palm Sunday, ended so despairingly on Good Friday, and was transformed so wondrously on Easter Sunday. What do we make of this carpenter's son who took to itinerant preaching, and who "for the joy that was set before him endured

the cross, despising the shame," the man of joy who was acquainted with grief? What will a study of him do to us? It may do what it did to Isaac Watts who wrote a hymn about it, a hymn which Mahatma Gandhi said was his favorite Christian hymn:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Gazing at Jesus inspired Isaac Watts. It affected Mahatma Gandhi. It may do surprising things to us. We may never be quite the same again. We may be reconverted, transformed, born again.

I think there is some homiletical material here. I hope so.

END

BLESSED

A paraphrase of the first psalm

How blest is he that walketh . . . In the counsel of the
Lord! . . . By day and night he ponders . . . In God's most
holy Word . . . He standeth not where sinners meet . . . Nor
occupies the scorner's seat . . . In fashion like unto a tree
. . . Whose leaf doth never wither, . . . He drinketh from
eternal springs . . . Much fruit he beareth ever.

The godless are not so, alas . . . From earthly scenes unwanted
pass . . . Like chaff before the wind is borne, . . .

They fail to brave temptation's storm . . . And when before the
Judge they stand, . . . "Depart from Me," God's dread command.

Charles E. Thomson in *Conquest*

Chaplain's Son Follows Dad

Chaplain, Lieutenant Colonel, John F. Smeltzer, and his son, Chaplain, Captain, John P. Smeltzer, are the only father and son chaplain team currently on active duty in the Air Force.

Chaplain John F. Smeltzer graduated from Eastern Theological Seminary and Harvard Divinity School before entering the ministry of the Evangelical and Reformed Church. He served in the European Theater during World War II, and was recalled in 1951 during the Korean War. He received the Bronze Star, five campaign stars, and the Belgian Fourragere. He is now the Base Chaplain at Sewart AFB, Tenn., and will retire in April, 1967, after 25 years of service in the Army and Air Force.

Chaplain John P. Smeltzer graduated from Lancaster Theological Seminary, was ordained as a pastor in the United Church of Christ, and commissioned as a First Lieutenant in the Air Force after attending the chaplain course at Lackland AFB, Tex. Currently he is a site chaplain in the



Chaplain, Lt Col, and Mrs. John P. Smeltzer, father and mother of Chaplain, Capt, John F. Smeltzer, pin insignia on their son as he entered the Air Force as a chaplain.

Alaskan Air Command. His wife, daughter Kristen, and son John L. are now residing in Reading, Pa.

An older son, Captain Paul N., is serving with the U.S. Army in Vicenza, Italy; a younger son, Lieutenant James F., served as a paratrooper-pathfinder with the First Infantry Division in Vietnam, and is now a high school teacher and coach in Raleigh, N.C.

The Life for Me

I cannot sing a thrilling song,
I have no wealth that I can give,
I preach no sermons, short or long,
But have a life that I can live.

God gave me talents I can use.
A heart to love, two lips to pray,
A mind for me to think and choose
His life for me from day to day.

—Leslie E. Dunkin

Prayers

in the Parliament of Canada

By Stuart Ivison

THE Canadian Parliament is made up of three elements: the Crown, the Senate, and the House of Commons. The Crown is represented by the governor-general, appointed by the Sovereign on the advice of the Canadian government for a term of four years which may be renewed or extended. All bills must be signed by him before they become law. The members of the Senate, about 100 in number, are appointed by the government in power (in effect by the Prime Minister), and until recently held their appointments for life. A new law requires that those appointed since it was passed must retire at the age of 75. The 265 members of the House of Commons are normally elected every four years to represent constituencies all across Canada. The party holding the majority of seats forms the Government with its leader as Prime Minister, who then chooses

his cabinet from the elected members.

It will be seen that the Canadian system is similar to that in Britain. Canada received its federal constitution in 1867 with the passing of the British North America Act and Parliament assumed its present form at that time. This year, 1967, will be marked by nation-wide observance to celebrate the centennial of that event in the nation's history.

The Senate, whose function it is to review and ultimately ratify all legislation passed by the Commons, from the beginning in 1867 opened its daily sessions with prayers read by the Speaker. This custom is still followed. The House of Commons went prayerless for ten years after Confederation, until, in 1877, a member from Toronto, MacDonald by name, moved that the prayers read in the Senate be read each day in the House also.

The debate on the motion was

LITERATURE

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The Governor-General of Canada opens the session of a new Parliament by reading a speech from the Throne in the Senate Chamber.

vigorous both for and against. The Prime Minister at that time, the Right Honorable Alexander Mackenzie, was a Baptist who had emigrated from Scotland. Being a very devout man, he favored the idea of prayers, but with true Scottish caution warned the House about the difficulty of selecting prayers that would satisfy the variety of faiths represented. Some members suggested a period of silent prayer. The Leader of the Opposition, Sir John A. Macdonald, who had been Prime Minister from 1867-73, spoke bluntly about the danger of offending "the feelings and prejudices of Roman Catholics."

A colorful member from British Columbia who had changed his name

from plain Bill Smith to Amor de Cosmos in the belief that it meant Lover of the Universe opposed the use of prayer in the House under any circumstances. "There is no more necessity to have prayers in this House to do the legislation of the country," he said, "than to have prayers in dry goods stores in Toronto to sell goods."

In the end, a committee was appointed to consider the matter and report. Within a week it reported favorably and submitted a form of prayer which was adopted and has been in use in both Commons and Senate ever since. Slight changes in the actual wording are necessary from time to time to bring the prayers up

to date with current events. Certain countries of the Commonwealth once called "Dominions" are now referred to as "Realms." In the prayer for the Royal Family the names must be changed as required.

The official form of prayer includes three separate prayers adapted from the Anglican Book of Common Prayer. These are the *Prayer for the King's (or Queen's) Majesty*, the *Prayer for the Royal Family*, and the *Prayer for the High Court of Parliament*.

The originals of the first two will be found in the Anglican order for Morning Prayer and Evening Prayer, and the *Prayer for the High Court of Parliament* comes from the section in the Prayer Book that provides for special occasions. The official form also includes the short versions of the Lord's Prayer which omits the final doxology, "for Thine is the kingdom, the power, and the glory for ever." This too conforms more to Anglican and Roman Catholic than to Protestant usage. The wording of the prayers in use at present is as follows:

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen Elizabeth; and so replenish her with the grace of thy Holy Spirit that she may always incline to thy will and walk in thy way: Endue her plenteously with heavenly gifts: grant her in health and wealth long to love; strengthen her that she may vanquish and overcome all her enemies; and finally, after

this life, she may attain everlasting joy and felicity; through Jesus Christ Our Lord—*Amen*.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless Elizabeth the Queen Mother, the Prince Philip, Duke of Edinburgh, Charles Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdoms; through Jesus Christ our Lord—*Amen*.

Most gracious God, we humbly beseech thee, as for the United Kingdom, Canada and Her Majesty's other Realms and Territories, so especially for Canada, and herein more particularly for the Governor General, the Senate, and the House of Commons, in their legislative capacity at this time assembled; that thou wouldst be pleased to direct and prosper all their consultations, to the advancement of thy glory, the safety, honour, and welfare of our Sovereign and Her Realms and Territories; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities for them, and for us, we humbly beg in the name, and through the mediation of Jesus Christ, our most blessed Lord and Saviour—*Amen*.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.



Lobby at main entrance to the Canadian Parliament is beautifully designed.

But deliver us from evil—*Amen*.

The Parliamentary Committee of 1877 seems not to have made any recommendation regarding the appointment of official chaplains, either to the Senate and House, as at Washington, or to the Speaker or either House,

as in Britain. It may seem surprising that in a country where the Church of England exerted such a strong influence on officialdom in its early stages this was not done. The presence of other church bodies with large followings among the electors, notably

the Roman Catholic, Presbyterian, and Methodist churches, however, made the setting up of a religious Establishment quite impractical. By 1867, when the federal constitution was adopted the possibility of Canada's ever having a state church had disappeared.

From the beginning, therefore, prayers in the Canadian Parliament have been read by the Speakers of both Houses, and are held each day before the doors are opened to press or public. The clerks stand at the table in front of Mr. Speaker's chair, and members stand in their places. When prayers are over, the Speaker says "Let the doors be opened," and press and public are admitted to the galleries. This rule is not followed by Provincial legislatures, where the public is allowed in before prayers, and visiting or local clergy are often asked by the Speaker to officiate. It is interesting that when the proceedings of Parliament at Ottawa were broadcast on television, viewers could see and hear what went on at prayers, but those waiting to get in to the public galleries could not.

The fact that both English and French are official languages in Canada's Parliament has posed problems for Speakers who are not fluent in both. One Speaker, appointed in 1911, who knew no French at all, attempted to learn enough in three weeks to read the prayers in that language. They were written out phonetically for him but his attempt was disastrous. Confused by the French diphthongs 'au,' 'eau' and 'eu' he read

the Lord's Prayer with a pronunciation that astonished the French Canadian members. The word for 'heaven' (clieux) he pronounced like the French word for 'bucket' (seau). When it was over, one French member commented charitably, "I have no doubt that Almighty God would understand it."

In practice, Speakers who are bilingual, as is the present Speaker in the Commons, alternate the language from day to day. Those who are not, read the prayers in the language more familiar to them. All members have printed copies before them in both languages, so that they may follow without difficulty. The introduction of simultaneous translation for all proceedings in Parliament has greatly lessened the language problems of members in recent years.

When prayers were first adopted in the House of Commons, Speakers took great pride in developing the form of delivery they felt most appropriate for such an important role, and members desiring to gain the Speaker's favor were not slow to compliment him on his style. One parliamentary orator, recognizing that a successful term as Speaker often led to political preferment such as judgeship or appointment to the Senate, praised the Speaker in the following terms after prayers had been conducted in a particularly impressive manner:

We thought that we could hear the rustling of divinity, the fluttering of angelic wings, and the odor of violets and orange flowers in our passages and corridors . . . and we trust that when the period arrives which comes to

Speakers as well as to meaner organisms, when you will be exalted into the political arcana— . . . we trust that when that time arrives you will have so comforted yourself that we will be able to join in saying, "well done good and faithful Speaker, enter thou into the new governorship, the collectorship or the judgeship prepared for you."

Though official chaplains have their

place, there is surely much to be said for the Canadian custom of having legislators led in prayer by one of the members of their own assembly. It may not fulfill completely the theological concept of "the priesthood of the laity," but it helps to keep public religious observance from falling entirely into the hands of professionals. END

BRIEF BOOK NOTES

Renewing the Congregation. Edited by ROBERT W. LONG. Augsburg Publishing House. 1966. 213 pp. \$2.95.

Is the church losing its influence? 45 percent of Americans interviewed thought so. The writers contend that this is not the time for the church to cling to traditions that are no longer useful; but neither is it the time to discard structures that are capable of a meaningful witness today.

A Matter of Life and Death by D. P. MCGEACHY, III. John Knox Press. 1966. 80 pp. \$1.00. A Chime Paperback.

The author points out in this book that death is a great adventure and his book, so to speak, is a handbook for the pioneer along that trail.

The Upper Room Disciplines, 1967. Edited by SULON G. FEREE. The Upper Room. 1966. 375 pp. \$1.00 per copy. \$10 per dozen. Paper.

This is the eighth year for this very stimulating, pocket-sized devotional guide.

Among the writers are Chaplains Frederick W. Brink, Dwight C. Jarvis, Roy M. Terry, and Merle N. Young; as well as the Executive Secretary of the General Commission on Chaplains and Armed Forces Personnel.

South Asian Politics and Religion. Edited by DONALD E. SMITH. Princeton University Press. 1966. 563 pp. \$15.00.

These manuscripts were brought together as one of the results of a three-year research project on religion and politics in India, Pakistan, and Ceylon. An impressive, scholarly collection.

The New Theologian by VED MEHTA. Harper and Row. 1966. 217 pp. \$5.95.

A first-rate summary, brilliantly written, concerning the men and ideas in what has become known as "religionless Christianity." The reports of the author's exploration of the subject and his interviews with great figures like Niebuhr, Tillich, the Archbishop of Canterbury, and others, are fascinating.

The Chaplaincy

in the Civil Air Patrol

By Victor H. Schroeder

MORE than 37,000 teen-age cadets of the Civil Air Patrol, a volunteer organization dedicated to serve our country, community, and youth, need the ministration and guidance of a clergyman in their cadet activities.

These youngsters are members of Civil Air Patrol units in some 1,500 communities throughout the nation and their need for religious and moral leadership offers a real challenge to American clergymen.

Civil Air Patrol, an organization of 70,000 members, both adults and youth, is an auxiliary of the United States Air Force. CAP has a Chaplain Corps of 1,200 chaplains, but the rapid growth of its cadet program has created an urgent requirement for hundreds of additional chaplains. The CAP chaplaincy is an organization of civilian clergymen, representing the three major faiths, who have been duly appointed as CAP chaplains. It

is to them that the responsibility for the moral and spiritual welfare of CAP personnel has been delegated. Since an integral part of each cadet's training consists of character and leadership development, the chaplain in CAP performs a vital part of the cadet training.

Why should a clergyman become interested in or connected with the activities of the Civil Air Patrol? A clergyman is certainly interested in strengthening the moral fiber of the youth of the community. And he is competent to promote the moral and religious welfare of the membership of CAP. Today, over 1,200 clergymen who are serving CAP as chaplains are finding this activity challenging and rewarding. Military leaders of the armed forces of the United States have long recognized the importance of morality, integrity, and spiritual resources as basic requirements in the

character of the man in uniform; and, therefore, programs for their development are continually being conducted in all branches of military services. Today, this fact is also being given greater emphasis in the cadet program of Civil Air Patrol as never before.

What opportunities are provided the chaplain for the successful accomplishment of a spiritual and moral program in CAP? Answers:

1. The chaplain is a member of the commander's staff and advises him on all matters affecting the spiritual and moral welfare of the unit.

2. He opens and closes each unit meeting with a prayer.

3. As the spiritual leader, he conducts regularly scheduled moral leader-

ship classes which are a required part of the cadet program.

4. As the unit's spiritual adviser he has the opportunity to interview each new member, visit his home, and provide a spiritual ministry to any family that has no local church affiliation.

5. The chaplain encourages CAP members to participate actively in the church program of the individual's faith. He maintains a working relationship with his fellow clergymen of the community and refers CAP members to their respective church denomination.

Civil Air Patrol special summer activities give the cadets an opportunity to participate in summer encampments, international air cadet

National Chaplain Committee Meeting of Civil Air Patrol was held at Ellington AFB, Tex. Among those present were: The Very Rev. Msgr. James J. Markham, Vice-Chancellor, Military Ordinariate; Chaplain Harry C. Wood, USN, Ret., Exec. Sec., The Dept. of Chaplains and Service Personnel, United Presbyterian Church USA; Col Matthew Thompson, USAF, Ret., Adm. Asst., GCC; Chaplain (Maj Gen) Edwin R. Chess, Chief of Air Force Chaplains; Chaplain, Lt Col, George M. Hickey, National Chaplain, CAP-USAF; Chaplain, Col, Earl W. Minor, Chief of Professional Division, Office of Chief of AF Chaplains; Chaplain, Lt Col, Victor H. Schroeder, Asst. National Chaplain, CAP-USAF.



exchange with a number of foreign countries, powered and glider flight training and other similar activities. Last year for the first time, 100 cadets participated in the Spiritual Life Conferences conducted by the Chief of Air Force Chaplains for Air Force personnel at six different sites across the nation. This Air Force program is in its fifteenth year and it is the first special activity in Civil Air Patrol for which cadets are selected wholly on their spiritual and moral qualifications. Whether in summer encampments, exchange program, search and rescue, flying training, the Spiritual Life Conferences, or the local regularly scheduled meetings, the chaplain's moral persuasion, his spiritual knowledge, and his ability to provide spiritual and moral counseling are keenly felt and greatly appreciated.

The primary duty of all CAP chaplains is to aid all members of his organization to maintain the highest possible level of moral and spiritual standards. By doing this he brings into clear perspective the true values of the spiritual life, good citizenship, and the importance of a wholesome character. CAP is strictly a volunteer service of which the late President Kennedy said:

Civil Air Patrol volunteers play a vital role in the life of our country. In the

past decades their skills and dedication to duty have saved many hundreds of lives and guided thousands of our young people toward useful and productive activity. Every American can be proud of Civil Air Patrol's record of distinguished service.

Across the nation there are hundreds of chaplains who are in the reserve forces of our nation. In the Air Force these chaplains can earn valuable retirement points by serving a CAP unit as chaplain. An ever-increasing number of Air Force chaplains are reaching retirement age.

The Civil Air Patrol chaplain program is supervised by the National Chaplain, and his assistant. These two men are Air Force chaplains assigned to this specialized duty by the Chief of Air Force Chaplains, Washington, D. C. Chaplain, Lieutenant Colonel, George M. Hickey is the National Chaplain, a member of the Roman Catholic Church; he is assisted by Chaplain, Lieutenant Colonel, Victor H. Schroeder, a member of the American Lutheran Church.

For detailed information of how you may become a CAP chaplain, contact the Commander of the CAP squadron in your community, or write the Office of the National Chaplain, Headquarters CAP-USAF, Ellington AFB, Texas 77030.

END

QUOTES: Confidence is a thing not to be produced by compulsion. Men cannot be forced to trust.—Daniel Webster. . . . Past experience should be a guidepost not a hitching post.—D. W. Williams. . . . The one certainty in life is, and always has been, change.—Joseph H. Morrow. . . . Dignity is one of the few things which cannot be preserved in alcohol.—Chas. L. Wheeler.

At Your Service

The Fourteenth Annual World Day for Leprosy Sufferers will be observed on the last Sunday in January, 1967. For detailed information write to former chaplain Osborne E. Scott, Care American Leprosy Missions, Inc. 297 Park Ave., S., New York, N.Y. 10010.

The Interchurch News is a breezy, informative paper which keeps one abreast of what is going on in the National Council of Churches—as well as the religious world. Subscriptions are \$2.00 per year (10 issues); or in the bulk with a minimum of 20 subscriptions at \$1.00 per year. Write *The Interchurch News*, NCC, 475 Riverside Dr., New York, N.Y. 10027.

G. Paul Butler, editor of BEST SERMONS, is preparing (November, 1966) Volume X of a book bearing this title which has now been published for 25 years. Chaplains are urged to submit one or more of their sermons for consideration. Write Dr. G. Paul Butler, Editor, BEST SERMONS, Little Silver Point Rd., Little Silver, N.J.

QUOTE is a weekly digest for public speakers. It contains serious quotes, quips, and anecdotes. Wilton Hall, Jr., publisher, writes: "We will be delighted to send a sample copy of QUOTE to any chaplain writing for it." Write QUOTE, P. O. Box 683, 309 S. Main St., Anderson, S.C. 29622. QUOTE is priced at \$9.50 per year.

CAUTION: Many organizations seek support of their work by soliciting donations from chapel funds. We urge all chaplains that they be sure to know these organizations before responding to these requests. We know of instances where chaplains have sent money only to regret this action later. While we have no desire to pass on the merits or demerits of welfare groups, if we are requested to do so, we will be glad to obtain the essential facts about any organization seeking funds. That is to say, we will give all the help we can within our power.—The General Commission on Chaplains and Armed Forces Personnel.

The President's Council on Physical Fitness, Washington, D.C. 20203, is sponsoring tryouts for the President's All American Team. Boys and girls aged 10 to 17 years are eligible for the award, which consists of a certificate bearing the Presidential seal and signature, plus an attractive embroidered emblem. Write for detailed information.



Dr. Karl A. Olsson, Chairman of The General Commission, listens as Air Commodore E. S. Light, Chaplain General (P) of the Canadian Defence Forces, brings a message at the general session of the fall meeting.

THE FALL MEETING OF THE GENERAL COMMISSION ON CHAPLAINS

SOME highlights of the October 11 and 12, 1966, meetings of The General Commission on Chaplains and Armed Forces Personnel were captured in the photos shown here.

Special guests were Chaplain, LTC, Victor H. Schroeder, USAF, Deputy National Air Chaplain of the Civil Air Patrol, and Air Commodore E. S. Light, Chaplain General of the Canadian Defence Forces. Chaplain Light addressed the members on the progress and problems in Canada's plan to unify its Defence Forces including its chaplaincy program.

The Commission also heard reports from its committees and staff members. In the light of recent pressures to lower the formal educational criteria for chaplain candidates, the following resolution was presented by Bishop Dwight E. Loder of the Methodist Church and unanimously adopted at the plenary session on Wednesday, October 12, 1966:

WHEREAS

The General Commission on Chaplains and Armed Forces Personnel has developed and maintained basic educational standards as requested for the chaplaincy in the Armed Forces,

AND WHEREAS

The present high professional quality of the chaplaincy now obtaining is directly related to these elemental educational standards,

AND WHEREAS

It is the strong purpose of The General Commission as well as the Chiefs of Chaplains to maintain this level of professional excellence.

THEREFORE BE IT RESOLVED

That The General Commission on Chaplains and Armed Forces Personnel now reaffirm its support of present educational standards as minimal requisites for the chaplaincy in the Armed Forces, now and in the future.



Executive Secretary of The General Commission greets three representatives of the National Baptist Convention of America who attended the fall meeting—Dr. Frank K. Sims, Dr. E. Edward Jones, and Dr. Westcott A. Johnson.





Chaplains from local area attended meeting and are here shown with Chaplain General Light (center) of Canada, L-R: Chaplain, Lt Col, Robert L. Maase of Bolling AFB; Capt William W. Parkinson, CHC, USN, National Naval Medical Center, Bethesda; Chaplain (Lt Col) Wayne E. Soliday, Military District of Washington; Chaplain (Col) Richard W. Jungfer, Jr., Army Materiel Command, Washington. They are holding volumes of Canadian chaplaincy history which Chaplain Light donated to the GCC library.

Executive Secretary with Bishop Reuben H. Mueller, President of the National Council of Churches, former Chairman of The General Commission on Chaplains and long-time member of Commission.

Col Matthew Thompson, USAF, Ret., Adm. Asst. to Executive Secretary, presents flag with certification that it was flown over the U.S. Capitol to the Chairman. The flag will fly over the front entrance of the GCC Building.





Chaplain, Maj, **Theodore J. Kleinhans** of Keesler AFB, Miss., will publish his seventh, eighth, ninth, and tenth books early in 1967. One is a novel, one a history of the church year, one a book for Boy Scouts, and the fourth one a book for young men about to enter the armed services. Chaplain Kleinhans has won the Freedoms Foundation awards four times; he was the winner of Air Force writing contests nine times. He is a member of the Authors Guild, and the Authors League of America.

Chaplain, Col, **Ormonde S. Brown**, Command Chaplain TAC, Langley AFB, Va., was the recipient of the Freedoms Foundation Honor Certificate Award for 1965. He received the award from Freedoms Foundation of Valley Forge, Pa., for an address which he first gave at the Annual Laymen's Retreat, Berchtesgaden, Ger., and which he gave later at the Army, Air Force Laymen's Rally in Free Berlin. The editorial staff of THE CHAPLAIN, in a series on religious freedom, selected the address for publication in the August 1965 issue. Theme of the address is the contribution of religion to the freedom of the peoples of the world. Chaplain Brown, formerly Commandant of the Air Force Chaplains School, is well known for his speeches and articles. He was an official observer at the World Congress

on Evangelism in Berlin at the special invitation of Dr. **Carl F. H. Henry**, Chairman of the Congress and Editor of *Christianity Today*.

Chaplain, Col, **Roy M. Terry**, Command Chaplain, Air Defense Command, Ent AFB, Colo., presented the ADC Chaplain Program to the 35 persons attending the ADC Chaplain Services Supervisors' Conference last September. Banquet speaker was Mr. **Byron Cory**, Business Manager of the First Methodist Church, Colorado Springs, Colo., and member of the National Association of Church Business Administrators. American University of Washington, D.C., since 1961 has operated a Center for Church Management, and grants professional certificates in this field.

Dr. **John Sutherland Bonnell** became the president of New York Theological Seminary last September. Dr. Bonnell served the Fifth Avenue Presbyterian Church in New York City for 27 years, during which time 4,102 members joined the church. Dr. Bonnell was a sergeant in the Canadian Artillery during World War I. After World War II he received the King's Medal for Service in the Cause of Freedom for his work in Great Britain as a representative of the American Churches.



Chaplain (Capt) William N. Feaster, USA, died October 26, 1966, of wounds received in Vietnam. He was born May 14, 1938, in Portland, Maine, the son of a Congregational minister. He attended high school in Portsmouth, N.H., and was a graduate of Harvard College and Harvard Divinity School from which he received B.A. and B.D. degrees.

Feaster was ordained as a minister of the United Church of Christ, June 14, 1963. He served churches in New Hampshire and Connecticut before he came on active duty as a chaplain in the Army, November 18, 1965.

He married a University of Connecticut student enrolled in the Army Nurse Corps student program. One of his friends wrote of him: "Mr. Feaster is an intense person, vitally concerned for the needs of others."

Burial was in Arlington Cemetery, November 4, 1966.

TWO CHAPLAINS DIE IN VIETNAM



LCDR William J. Garrity, CHC, USN, while serving as a Catholic chaplain aboard the USS *Oriskany*, lost his life on October 26, 1966. A fire on the aircraft carrier claimed the lives of 43 officers and enlisted personnel. Chaplain Garrity had served as the ship's Catholic chaplain since May, 1965.

Chaplain Garrity was born on September 26, 1926, in Helena, Montana. He served in the Navy as an enlisted man during World War II. Then in 1946 he began his studies for the priesthood, receiving his college work at Carroll College in Helena and his seminary training at St. Thomas Seminary in Denver. He was ordained in 1954.

Chaplain Garrity served in the U.S. Naval Reserve from 1957-1962 and entered on active duty June 29, 1962. The Chief of Navy Chaplains paid this tribute: "Father Garrity was one of the Navy's most dedicated chaplains."

MORE DEATHS

CHAPLAIN MICHAEL J. QUEALY

Another chaplain who died in Vietnam in November, 1966, was Father Michael Quealy. The AP reported (in part) from Dau Tieng, South Vietnam:

"My place is with them," Chaplain Michael J. Quealy replied when an officer tried to dissuade him from boarding a helicopter to join American troops under heavy jungle attack.

Father Quealy was from New York City. He had volunteered for Army duty after three years at a church in the suburbs of Mobile, Ala., and he arrived in Vietnam on Jan. 25, 1966.

He was assigned to the 2nd Battalion of the 1st Division's 28th Regiment, but when the 1st Battalion was heavily engaged in battle in the Tay Ninh Province, he insisted on going to the men. So he climbed into a helicopter with some medics and troop reinforcements and flew to the battalion in War Zone C, northwest of Saigon. A Viet Cong attack had been repelled but the enemy was regrouping. They made another assault as Father Quealy moved forward to a platoon of Bravo Co., where several men were dying. Ignoring the battle, he gave last rites to each.

As the chaplain was attending the last of the dying men, a communist soldier carrying a machine gun jumped from the bushes and shot him in the head and stomach. He died moments later, not knowing the Viet Cong attack had failed.

The last entry in the diary he carried read: "So will my heavenly Father treat you unless each of you forgive his brother with all his heart."

T. J. MATTINGLY

Dr. T. J. Mattingly, pastor of the First Christian Church, Knoxville, Tenn., and active member of the General Commission on Chaplains and Armed Forces Personnel, died of a sudden heart attack, Nov. 4, 1966. Military personnel have lost a staunch friend.

Dr. Mattingly's wide ministries are too numerous too mention, but a few highlights will show what a mighty servant of God he was.

Born in Owensboro, Ky., he holds a B.A. degree from Transylvania College, 1934; a B.D. from Lexington Seminary, 1936; and a D.D. from Transylvania, 1962. He served churches in Ohio, Pennsylvania, and Kentucky; and for the past 11 years has been pastor of the First Christian Church, Knoxville, Tenn.

He was a chaplain in the U. S. Army from 1942 to 1947, serving in the China, Burma, India theatre. He was separated from the service in 1947 as a Major. He was a Major also in the Honorary Reserve.

Among the many things he did in Knoxville (leading his church in growth, ministering to alcoholics and old people, fostering a program of teaching the Bible in the public schools) was to serve for 8 years as a regular panel member of the TV program, "The Pastor's Study," which was produced by WBIR-TV and which had a wide audience.

In 1964 he received Knoxville Exchange Club's "Book of Golden Deeds" award.

He was a mighty man of God and he will be greatly missed.



The chaplains of the 101st Airborne, Fort Campbell, Ky., with their assistants prepare to jump as a part of the 191st anniversary celebration of the Army chaplaincy. Chaplain (Lt Col) Franklin T. Gosser, Staff Chaplain, leads off.

NEWS FROM TOKYO & MIAMI

The Japan Lutheran Theological College is relocating in the spring of 1967 from the Nakano suburb of Tokyo, Japan, to the International Christian University campus in Mitaka, also a suburb of Tokyo. The Tokyo Union Theological Seminary (United Church of Christ in Japan) moved to the ICU campus in 1966. All three schools at the University remain completely autonomous, but the grouping on one campus makes possible various forms of coopera-

tion and exchange, which will broaden the training of ministerial students.

The Biltmore Terrace, Miami, Fla., managed by two Evangelical Covenant businessmen, has been taken over by the Holiday Inn chain, which will continue the policy of no liquor, daily chapel, and religious and cultural programs in the former nightclub area.

NEW V. A. CHAPLAIN DIRECTOR

When Roger O. Braaten was a GI, serving in combat at a field hospital on Okinawa, he decided on a career that led to his appointment as Director of the Veterans Administration Chaplain Service. He assumed this office August 12, 1966. Chaplain Morris Sandhaus, retiring director, by regulation, remains in the office and reverts to his former position as an assistant director of the VA chaplaincy.

Braaten, a native of Superior, Wis., whose hometown is Davenport, Iowa, heads a service that administers to the religious needs, and assists veterans and their relatives in the VA's vast system of 165 hospitals. There are 291 full-time VA chaplains and 470 part-time.

Braaten is an ordained Presbyterian minister. One week after he was graduated from Augustana College, Rock Island, Ill., he was drafted into the Army. He was assigned to the 75th Field Hospital during the Okinawa campaign. One month after his discharge, Braaten enrolled in the Seminary, University of Dubuque, Iowa.

While a minister at the First Presbyterian Church, Knoxville, Iowa, Braaten worked part time at the VA hospital there. In 1953 he was appointed full-time chaplain. He served at VA hospitals in Illinois and Ohio before coming to the Washington office as assistant to the director. He later became assistant director and finally director.

The director is married to the former Laura Jean Hackett. Their children are Mrs. T. L. Thompson, Forest Park, Ill.; Tim, a student at Muskingum College, New Concord, Ohio; and Carolyn, who is living at home with the family at 5730 Sable Drive, Alexandria, Va.



Roger O. Braaten

DIRECTORS, CHAPLAIN SERVICE, V. A.

Crawford W. Brown. 1945-1947. Episcopal.

Alexander J. McKelway. 1947-1950. Presbyterian.

Edward A. McDonough, 1950-1962. Catholic.

Morris A. Sandhaus. 1962-1966. Jewish.

Roger O. Braaten. 1966- Presbyterian.

St. Elizabeths Hospital, Washington, an agency of the Department of Health, Education, and Welfare, announces the availability of accredited Protestant clinical pastoral internships and residencies beginning July 1, 1967; and a full-time 9-week summer program for pastors and seminarians who have completed two years of accredited theological study.

Contact, before January 31, 1967: The Rev. **Ernest E. Bruder**, Director, Protestant Chaplain Activities, St. Elizabeths Hospital, Washington, D. C. 20032.



AUGUST, 1966, GRADUATES FROM THE U.S. NAVAL CHAPLAIN SCHOOL, NEWPORT, R.I. **First row, L-R:** Kemp, Westling, Stannis, Shimozone, Peters, Lovejoy, Lowry, Thompson, Chaplain R. G. Hutcheson, Jr. (Asst Officer-in-Charge), Chaplain Robert W. Coe, Jr. (Officer-in-Charge), O'Conner, Okeson, Brock, Dennis, McCoy, Powers, Steinberg, Smith. **Middle row, L-R:** Stine, Harrington, Murray, Meyer, Hyatt, Weeks, Evans, Witting, Beard, Smith, Rigler, Hultberg, Bradshaw, Wilson, Cook, Rafnel, Burchell, Kirsch. **Back Row, L-R:** Kearsley, Kelly, Hosford, Aders, Paysse, Fidrind, Nobel, Cronin, Dorr, Berry, Hodder, Berkun, Delleney, Thompson, Stott, Matthias, Anderson, Rogers, McNeely, Pederson, Levinson.

Two chaplains meet again after 13 years. Chaplain, Capt, Russell W. Barr, Ellsworth AFB, S. Dak., and Chaplain, Lt Col, Joseph Whitt, F.E. Warren AFB, Wyo., last met in Tripoli in 1953. Chaplain Barr took the Ellsworth PYOC to visit the Warren PYOC and they all went to the Air Force-Hawaii football game. L-R: Barr; Chaplain, Capt, Harris L. Floyd; Whitt.



Chaplain **Ralph L. Erickson**, American Baptist, is a busy chaplain at the Veterans Administration Hospital, Seattle, Wash. He reads scripture over the PA system each morning, visits men on the critical list, calls on new patients, counsels those who need help. He began his ministry as a chaplain in the Civilian Conservation Corps in 1938, served in the Army 1942-46, and entered the VA program upon his Army discharge.



Chaplain **Ralph D. Erickson** received an Army Commendation Medal for Meritorious Achievement from Maj Gen **W. E. DePuy** for helping to disarm a serviceman carrying a loaded weapon who threatened several persons at the First Division's Di An Camp, Vietnam.



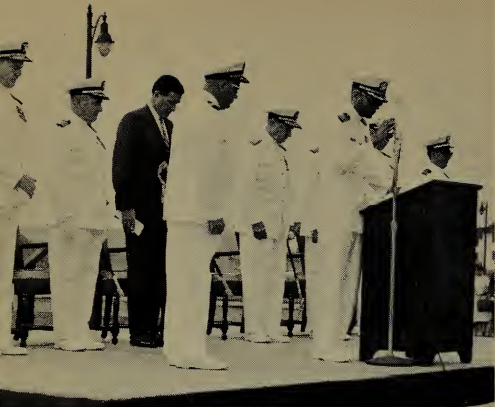
Chaplain, Lt Col, Simon H. Scott, Jr. (right), Senior Protestant Chaplain, McGuire AFB, N.J., holds trophy he won at Toastmasters International Spring Conference at Gettysburg, Pa. SMSgt Harvey L. King, president of the McGuire Voco-Naires Club, admires trophy. Chaplain Scott competed against 7 districts with about 2,000 members. Other awards he has won are Voco-Naires, Toastmasters International Area Contest, Toastmasters International Section Contest, which are shown here.



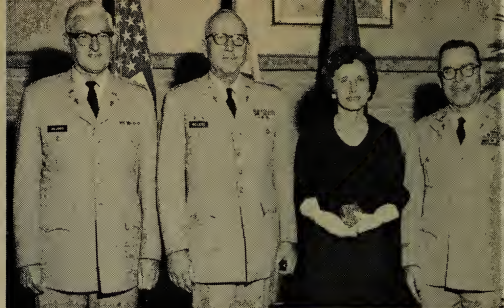
JUNE, 1966, 3 TOP CAREER GRADUATES, ARMY CHAPLAIN SCHOOL, FORT HAMILTON, N.Y. Chaplain (Col) William J. Reiss (left) Commandant of the School, and Chaplain (Col) Edward J. Saunders (right), Deputy Commandant, with three top graduates. L-R: Chaplain (Capt) John J. Hoogland, Christian Reformed; Chaplain (Maj) John S. Snyder, United Presbyterian; Chaplain (Capt) Edward L. O'Shea, Lutheran Church in America. Maj Gen F. T. Unger, Deputy Chief of Staff for Individual Training, was the speaker.

Luncheon given by GCC in honor of Commissioner Samuel Hepburn, National Commander, Salvation Army, and Lt Commissioner Edward Carey, International Secretary for America-Australia. L-R: Matthew Thompson, GCC; Lt Com John Grace, Salvation Army; RADM James W. Kelly, Chief of Naval Chaplains; Lt Com Carey; Chaplain Roger O. Braaten, Director, Chaplaincy Service, Veterans Administration; Com Hepburn; Chaplain (Brig Gen) Francis L. Sampson, Deputy Chief of Army Chaplains; Lawrence P. Fitzgerald and A. Ray Appelquist, GCC; Chaplain, Col, Earl W. Minor, Office of Chief of Air Force Chaplains; Chaplain (Col) James Cranford, Office of Chief of Army Chaplains.





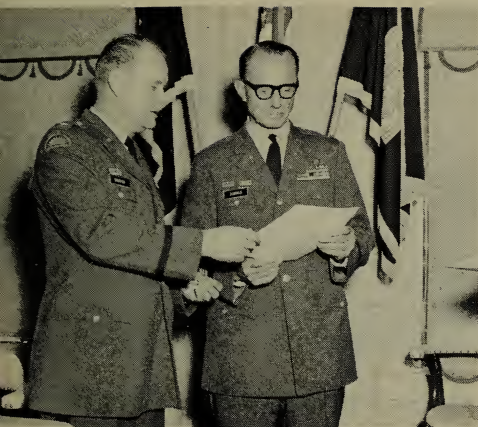
Capt W. T. Hardaker, USN, relieved Capt W. J. Scarpino as Commanding Officer of the U.S. Naval Air Station, Quonset Point, R.I. Chaplain T. D. Parham pronounces invocation. Governor J. H. Chafee of Rhode Island is the man in civilian dress.



Annual Fifth Army Chaplain Training School reception honors Chaplain (Brig Gen) Francis L. Sampson, Deputy Chief of Army Chaplains, at Fort Sheridan Officers' Club. In reception line are, L-R; Chaplain (Lt Col) Thaddeus F. Malanowski; Chaplain (Col) and Mrs. Walter G. McLeod; Chaplain (Brig Gen) Sampson.

Fifty-nine airmen of Okinawa attended the Protestant Airmen's Retreat at the Tama Retreat Center, Japan. Chaplain, Capt, William J. Vaughn of Kadena was the retreat-master, and was assisted by Chaplain, Maj, B. J. Deir of Naha, and Chaplain, Capt, Donald G. Phillips of Onna Point.





Chaplain (Lt Col) Herman N. Benner, Deputy CONARC Chaplain, receives a Commendation Ribbon with third oak leaf cluster from Chaplain (Col) Ned R. Graves, CONARC Chaplain, at the annual USCONARC Chaplain Conference, held at Fort Monroe, Va.



Chaplain (Maj Gen) Charles E. Brown, Jr. addresses chaplains and guests at the official 191st Anniversary Chaplaincy Dinner held at the U.S. Army Chaplain School, Fort Hamilton, N.Y. Chaplain (Col) William J. Reiss (right), Commandant, introduced Chaplain Brown after Chaplain (Col) Edward J. Saunders, Deputy School Commandant, had recognized other honored guests, such as The Honorable Hugh L. Carey, Congressman from New York; Maj Gen G. A. Gerhardt, Com Gen, 1st Region Army, ADC; Maj Gen Thomas R. Yancey, Com Gen, Headquarters Second Army.

CDR D. S. Kaessy, USN, and Lt E. A. Dollar, CHC, USNR, coordinated entertaining 81 retarded children and their escorts from Ladd School, Exeter, R.I., during the Navy Relief Carnival at Quonset Point, R.I. Children were allowed to ride as many times as they wished on each ride and were provided sack lunches for the noonday meal.





First Inter-Service Chaplains Day held at the Air Force Flight Test Center, Edwards AFB, Calif., at which 24 Army, Air Force, and Navy chaplains and their wives were present. Chaplain, Lt Col, Roger E. Makepeace planned the tour and was assisted by 1/Lt Richard T. Montague, Jr., Tour Project Officer.

Chaplain, Col, Wendell F. Rex (center), receives appreciation plaque from Chaplain, Maj, David W. Mineau (left), Base Chaplain, Truax Field, Wis., and Chaplain, Maj, Donald F. Riechers (right), Senior Chaplain. Dinner was given in honor of Chaplain Rex by chaplains of the 30th Air Division at the Officers' Club.

Chaplain (Maj) Kermit Johnson, Asst. Post Chaplain, West Point Military Academy, presents check for \$143.59 to Chaplain Carl Rote, Protestant chaplain at Letchworth Village. The money was from the West Point DVBS and is to help build a Protestant chapel for the state-maintained Institution for the Mentally Retarded, which presently houses 4,300 patients.





Chaplain (Lt Col) Albert F. Ledebuhr, U.S. Army Combat Developments Command, Fort Lee, Va., received the third oak leaf cluster of the Army Commendation Medal for his work as Chief of the Studies Division there. Chaplain Ledebuhr is an authority in the field of world religions and has studied and written about the changing role of the combat chaplain.

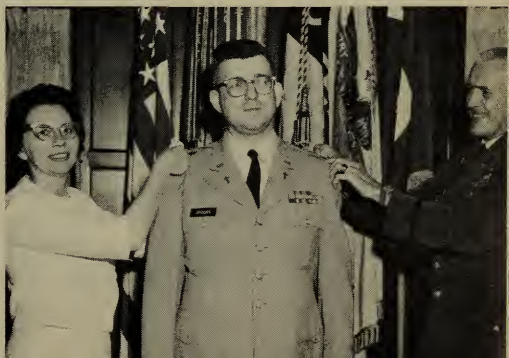
Reports to the National Council of Churches reveal that members of 44 U.S. and Canadian Protestant denominations donated \$3,300,996,291 during 1965, going over the three billion mark for the first time; per capita figure was \$77.75. Top of the list was the Wesleyan Methodist Church (39,114) with \$290.48 per capita; 36th was The Methodist Church (10,331,574) with \$61.42; 37th, Southern Baptist Convention (10,772,712), \$59.22.

PHOTO CREDITS: Pages 4, 5, St. Clement Danes; pages 17-21, Christian Science Activities for the Armed Services; page 23, U.S. Army; pages 33, 35, Canadian Parliament; page 39, Civil Air Patrol; pages 42-44, Impact News Pictures; pages 46-57, U.S. Air Force, U.S. Army, U.S. Marines, U.S. Navy; page 49, Veterans Administration; page 53, George Washington University.



Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains, and Mrs. Cranford pin the new insignia on Chaplain (Col) James H. Cranford when he was promoted to colonel. Chaplain Cranford is the Director of Personnel and Ecclesiastical Relations, Office of Chief of Army Chaplains.

Col Ernest P. Lasche, Chief of Staff at West Point, and Mrs. Brooks pin insignia on Chaplain (Lt Col) Porter H. Brooks upon his promotion to lieutenant colonel. He is Post Chaplain at the U.S. Military Academy.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Coffee House Ministry by JOHN D. PERRY, JR. John Knox Press. 1966. 127 pp. \$3.50.

If you've visited a coffee house lately and want to brew one of your own, this is for you. Coffee houses have percolated through the country so that in Fall, 1966, stores held fashion shows for the coed on her coffee house date; *Mademoiselle* featured styles in the college issue and gave coffee house parties on more than 100 campuses.

Malcolm Boyd, espresso priest, says in the foreword: "The coffee house has outlasted mere vogue and is a permanent part of the cultural scene . . . and is now an accepted reality in the church's ministry as the contemporary church strives to move out from its incestuous preoccupation with self into the world of real men and women."

The first book on church-related coffee houses, complete with favorite recipes, became a best-seller before publication. John D. Perry, Jr., Protestant chaplain of the University of Vermont, made a study of religious coffee houses for the Commission on Christian Ministry in Leisure-Recreation for the National Council of Churches which was subsidized to \$5,000. by the Coffee House Association. He

visited 30 religious coffee houses and surveyed 200 more in 42 states, Australia, Canada, and England. He knows the problems firsthand, since he directed *Koinonia* at the University of Connecticut and now manages UVM at the University of Vermont. In the book he discusses the theology of the coffee house, how to locate, organize, finance, equip, staff, and program it.

The exciting thing is the revolution of thinking in that "the ministry of the laity does not mean going into the church to help the minister on Wednesday afternoon," but "being a minister wherever one happens to be on Wednesday afternoon." So "the ministry of the clergy is to equip and train the saints for their ministry in the world." The coffee house provides an opportunity for dialogue between the church and the nonchurched at which "the neutrality of the coffee house is a powerful weapon. Used honestly it can be a powerful sign that Christians do not need to pull any punches. Doughnuts, however, will not guarantee dialogue, but will facilitate it."

Coffee houses usually take on the personality of their sponsors and clientele. (For a discussion of three different types of coffee houses that are church-related,

see "A Place for Dialogue" in the September-October 1966 CHAPLAIN.)

My crystal ball doesn't foresee coffee houses replacing the church or church school, but many churches may use them as an exciting new type of mission project. —i.m.

The Church in the Next Decade by EUGENE CARSON BLAKE. MacMillan. 1966. 152 pp. \$4.95.

The author's thought on this theme is of interest and importance because he is one of the best-known and most influential Protestant leaders of today, and now the executive officer of the World Council of Churches. This collection of his essays and speeches reflects not only the man himself but the concerns of the churches whose spokesman he is.

The Preaching Pastor by CHARLES F. KEMP. Bethany Press. 1966. 251 pp. \$3.95.

A wise and helpful book on the dual role of the clergyman among his people, and fully applicable to the military chaplain. A group of model or representative sermons by pulpit masters on major themes is included.

The Officer as a Leader by S. L. A. MARSHALL. Stackpole Books. 1966. 288 pp. \$6.50.

Techniques of Leadership by J. KENNETH WISHART. Vantage Press. 1965. 108 pp. \$3.00.

The need for leadership and the problems of its development and expression are treated in both of these books. General Marshall's work is drawn from and slanted toward military experience. He uses a rich store of illustrations from military sources.

Kenneth Wishart deals with universal factors in all types and applications of

leadership. He includes a group of helpful charts, check-lists and questionnaires.

The Writer's Manual: The Grammar and Mechanics of the English Language by ARCHIBALD C. JORDAN. The World Publishing Company. 1966. 387 pp. \$4.00.

This is a good place to start and a point of frequent reference for one who presumes to write for publication in English. A suitable text for self-study or small group work in basic writing skills.

History of Sacerdotal Celibacy by HENRY CHARLES LEA. University Books, Inc. 1966. 611 pp. \$10.00.

A work of careful and impressive scholarship on one of the debated aspects of priestly vocation. The author reviews pertinent historical materials from the early roots of the church, through its centuries of growth, up to the present-day, rendering an invaluable service to those who wish to see the continuing issue against its complex background.

City of Wrong: A Friday in Jerusalem by M. KAMEL HUSSEIN. Seabury Press. 1966. 225 pp. \$1.95.

The author is a devout Muslim, a surgeon-scholar. He writes a fascinating interpretation of what happened on "Good Friday."

Today's English Version of the New Testament, The American Bible Society Translation. MacMillan. 1966. 568 pp. \$3.95. From the Preface:

"As a distinctly new translation, it does not conform to traditional vocabulary or style, but seeks to express the meaning of the Greek text in words and forms as standard by people everywhere who employ English as a means of communica-

tion . . . (following) the example set by the authors of the New Testament."

A very helpful and worthwhile addition to a chaplain's personal library.

The Revelation of Jesus Christ by JOHN F. WALVOORD. Moody Press. 1966. 347 pp. \$5.95.

A helpful commentary on the last book of the New Testament with all of its difficult imagery and symbolism. Eschatology has a central concern of this evangelical scholar and seminary administrator:

Justice and the Press by JOHN LOFTON. Beacon Press. 1966. 462 pp. \$5.95.

Between the public's right to know what is happening, the freedom of the press, and every man's Constitutional right to a fair trial, there is need for a careful balance. The author attempts to illustrate this important tension by a review of cases going back to early American history. A first-rate and valuable work on the subject.

Faith, Peace and Purpose by RICHARD L. EVANS. The World Publishing Co. 1966. 242 pp. \$4.00.

One hundred brief meditations by a master craftsman in this type of devotional and inspirational essay. Originally delivered on the Latter Day Saints' broadcast, "Music and the Spoken Word from the Crossroads of the West."

Counselling the Serviceman and His Family by THOMAS A. HARRIS. 1966. Fortress Press. 144 pp. Paperback, \$1.50.

Principles and Practices of Pastoral Care by RUSSELL L. DICKS. 1966. Fortress Press. 143 pp. Paperback, \$1.50.

Marital Counselling by R. LOFTON

HUDSON. Fortress Press. 1966. 138 pp. Paperback, \$1.50.

Helping the Alcoholic and His Family by THOMAS J. SHIPP. Fortress Press. 1966. 140 pp. Paperback, \$1.50.

It is good to see these very helpful little books issued in paperback for wider and more economical distribution. Our thanks to Fortress Press for acquainting more readers with the "Successful Pastoral Counselling Series."

Academic Women by JESSIE BERNARD. A Meridian Book. The World Publishing Co. 1966. 331 pp. Paperback, \$2.45.

A scholarly study of the role of women in the academic community with interesting detail concerning their professional, personal and family circumstances.

Off the Beaten Path by PER LONNING. Harper & Row. 1966. 176 pp. \$4.50.

The Dean of the Cathedral of Bergen, Norway, writes a stimulating and modern assessment of where this generation stands in terms of classical Christian and biblical perspective.

The Christian Persuader by LEIGHTON FORD. Harper & Row. 1966. 159 pp. \$3.95.

A new look at the subject by a man who does the work of an evangelist with a great sense of urgency. This is good reading for all whose aim is to "bring God to men and men to God."

Paul Blanshard on Vatican II by PAUL BLANSHARD. Beacon Press. 1966. 371 pp. \$5.95.

One of the best of the reports on Vatican II written by a man whose stance is so well-known that his name is incorporated in the title of his book. Blanshard says his views have changed to the extent that the church has changed, but he finds

that much of that which remains merits his criticism.

Irrepressible Churchill: A Treasury of Winston Churchill's Wit. Edited by KAY HALLE. 1966. The World Publishing Co. 372 pp. \$10.00.

A delightful reading experience and a treasury of the great man's choicest wit to keep as reference material for illustrations in public speaking. A helpful index of names and subjects. A worthy acquisition for a good library.

Medicine and the Ministry by WILLIAM D. SHARPE. Appleton-Century. 1966. 357 pp. \$6.95.

This is a professional's attempt to describe important areas and instances in which medical problems affect the pastoral ministry. A comprehensive and very informative book for all clergymen written from the perspective of the medical man.

Understanding Genesis by NAHUM M. SARNA. McGraw Hill Book Co., 1966. 267 pp. \$6.95.

This scholarly book (yet easily read) answers the question: "How can I truly believe the Bible?" as it interprets the story of Genesis.

Deuteronomy by GERHARD VON RAD. Westminster Press. 1966. 211 pp. \$5.00.

A translation from the German and a part of The Old Testament Library. Deuteronomy is interpreted in light of the most recent biblical scholarship.

Introduction to the Psalms by CRISTOPH BARTH. Charles Scribner's Sons. 1966. 87 pp. \$2.95.

A compact book that discusses intelligently such facts as the meaning of the

word "psalm," the origin of the Psalter, the purpose of the psalms, and psalms in the worship of the church. Samuel Terrien comments on the book: "Nothing less than a little masterpiece."

The Book of Amos. A Study Manual. By PAGE H. KELLEY. Baker Book House. 1966. 98 pp. \$1.50.

Another in the **Shield Bible Study Outlines.** This one by Professor of O.T. Interpretation at the Southern Baptist Seminary.

The Gospel of Matthew. An exposition by CHARLES R. ERDMAN. Westminster Press. 1966. 253 pp. \$1.25.

The Gospel of Mark. An exposition by CHARLES R. ERDMAN. Westminster Press. 1966. 213 pp. \$1.25.

Two typical commentaries in the series **Commentaries on the New Testament Books.** The well-known commentaries by Dr. Erdman which have been useful for many years have now been reprinted in paperback. The complete set (17 volumes) make a valuable addition to any library.

The Epistles to Titus and Philemon by PHILIP C. JOHNSON. Baker Book House. 1966. 100 pp. \$1.50.

Another in the **Shield Bible Study Outlines.** This one by the professor of Bible at Gordon College.

The Death of God Controversy by THOMAS W. OGLETREE. Abingdon Press. 1966. 127 pp. \$1.45.

An interpretation and evaluation of the writings of Thomas J. J. Altizer, William Hamilton, and Paul Van Buren. Ogletree, who is assistant professor of constructive theology at Chicago Theological Seminary, points out the weaknesses of the "God-is-

dead" theologians while at the same time he directs attention to areas that offer further fruitful investigation.

The Gospel of Christian Atheism by THOMAS J. J. ALTIZER. Westminster Press. 1966. 157 pp. \$1.75 (cloth edition is \$3.00).

Altizer has his say.

The Passover Plot by HUGH J. SCHONFIELD. Bernard Geis Associates. 1966. 287 pp. \$4.95.

This book is a good illustration of how fiction and fact are often closely woven together.—L.P.F.

An Answer for Agnostics by RUSSELL J. CLINCHY. Christopher Publishing House. 1966. 173 pp. \$3.95.

From his experience in the Christian ministry, the author is convinced that many people say, "I do not know, but I am willing to learn." Through this book he seeks to help them learn—to know that God is not dead!

The Fool Has Said God Is Dead by WILLIAM H. THOMPSON. The Christopher Publishing House. 1966. 102 pp. \$3.00.

The author sets forth his belief that God is an inescapable fact in every great problem man faces.

Revell's Minister's Annual: 1967 by DAVID A. MACLENNAN. Fleming H. Revell Co. 1966. 380 pp. \$3.95.

The International Lesson Annual by HORACE R. WEAVER and CHARLES M. LAYMON. Abingdon Press. 1966. 448 pp. \$2.95.

The Minister's Manual: 1967 Edition by M. K. W. HEICHER. Harper & Row. 1966. 372 pp. \$3.95.

Tarbell's Teacher's Guide. 1967 Edition. Edited by FRANK S. MEAD. Fleming H. Revell. 1966. 376 pp. \$3.25.

The Douglass Sunday School Lessons: 1967. Edited by EARL L. DOUGLASS and GORDON L. ROBERTS. The Macmillan Co. 1966. 386 pp. \$3.25.

Points for Emphasis: 1967 by CLIFTON J. ALLEN. Broadman Press. 1966. 216 pp. 95 cents.

The above books give helps for ministers and Sunday school teachers for the year 1967.

The Christian Fathers by MAURICE WILES. J. B. Lippincott Co. 1966. 190 pp. \$3.95.

Faith and Philosophy by JAMES RICHMOND. J. B. Lippincott Co. 1966. 224 pp. \$3.95.

Two more books in the **Knowing Christianity Series**. The first is an illuminating account of how the basic doctrines of Christianity were developed and of the profound thinkers who formulated them.

Faith and Philosophy is an examination of the principal modern philosophical movements and their effect on Christian thought—from Hume and Kant to Barth and Bultmann.

Studies on the Reformation by ROLAND H. BANTON. Beacon Press. 1966. 289 pp. \$2.25.

Forerunners of the Reformation Edited by HEIKO A. OBERMAN. Holt, Rinehart and Winston, Inc. 1966. 333 pp. \$7.95.

The essays in **Studies on the Reformation** arose as byproducts of books Dr. Bainton was writing. They center around two foci—the radicals of the Reformation

and Martin Luther. A large portion of the book deals with religious liberty. Oberman's volume presents in a long introductory chapter, "The Case of the Forerunner," and then records excerpts from the writings of the forerunners so the reader can see for himself actually what these important Reformation personalities were thinking.

Thoughts Along the Road by HARLEIGH M. ROSENBERGER. The Judson Press. 1966. 126 pp. \$3.50.

Devotional thoughts from a pastor with "a seeing eye" and "a warm heart."

The Adenauer Era by RICHARD HISCOCKS. J. B. Lippincott Co. 1966. 312 pp. \$5.50.

The story of Germany's miraculous post-war renaissance and the man who created it. As Germany faces its difficulties today, many look back to the earlier era and say: "Adenauer was right!" "Thus far the best study of the Adenauer era..."

From Colony to Nation by OLGA HALL-QUEST. E. P. Dutton & Co. Inc. 1966. 242 pp. \$4.25.

The subtitle of the book is: "With Washington and his army in the War for Independence." The book spans the initial patriot losses, the desperate winter in New Jersey, the treachery of Benedict Arnold, and the final triumph of the American troops. Mrs. Hall-Quest concentrates on Washington's tactical maneuvers in and around the city of old New York.

The Finality of Christ. Edited by DOW KIRKPATRICK. Abingdon Press. 1966. 207 pp. \$4.50.

These articles, written by world-renowned scholars, three outside the

Christian faith, present the theme of the Third Oxford Institute (1965) on Methodist Theological Studies. Among the authors are: D. T. Niles, Morna Hooker, Will Herberg, J. Robert Nelson, and Dow Kirkpatrick.

New Directions in Theology Today: Volume I—Introduction. by WILLIAM HORDERN. Westminster Press. 1966. 170 pp. \$1.95 (paperback).

New Directions in Theology Today: Volume II—History and Hermeneutics by CARL E. BRAATEN. Westminster Press. 1966. 205 pp. \$1.95 (paperback).

Two excellent books for the person with limited opportunities for theological study to acquaint himself with the thinking going on today in the theological world.

Toward Fulness of Life. Studies in the Letter of Paul to the Philippians by SUZANNE DE DIETRICH. John Knox Press. 1966. 94 pp. \$1.25.

A delightful little book containing interesting insights into Paul's epistle of joy. A former French scholar, Miss Dietrich now teaches at Union Theological Seminary in Richmond, Va.

Outline Studies of Job, Proverbs, Ecclesiastes, and Song of Songs by ROY CLARK MADDUX. Baker Book House. 1966. 61 pp. \$1.95.

Not too much help for the creative minister.

The Person Reborn by PAUL TOURNIER. Harper & Row. 1966. 248 pp. \$4.50.

Modern man feeling more and more confused searches for meaning. Dr. Tournier analyzes modern man's feeling and shows him the way out—how to find fulfillment in this world.

Vatican Diary: 1965 by DOUGLAS HORTON. United Church Press. 1966. 202 pp. \$3.00 (paperback. Cloth ed. \$4.50).

Dr. Horton continues his informative observations of the Vatican Ecumenical Council. He states: "Ecumenicity began as a mustard seed and now behold: it is a tree giving shelter to all." Moreover his word of faith is encouraging: "I never had more confidence in the church than I have today...."

Are You Nobody? by PAUL TOURNIER, et al. John Knox Press. 1966. 77 pp. \$1.00. A Chime Paperback.

The answer is: You are somebody as shown through the writings of Paul Tournier, Viktor E. Frankl, Harry Levinson, Helmut Thielicke, Paul Lehmann, and Samuel H. Miller.

Embattled Wall by C. STANLEY LOWELL. Americans United. 1966. 162 pp. \$3.95.

The story of Americans United—an idea and a man, as the subtitle says. The idea is the uniting of persons and denominations to maintain separation of church and state; and the man is Glenn L. Archer. Archer has been executive for POAU (Protestants and Other Americans United) since 1948. The organization is celebrating its 20th anniversary this year, 1967.

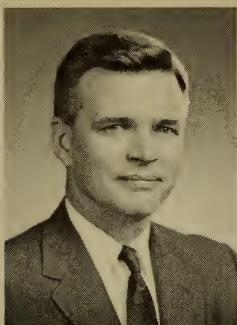
Moral Law in Christian Social Ethics by WALTER G. MUELDER. John Knox Press. 1966. 189 pp. \$5.00.

This book deals with moral law in the field of social ethics; it considers laws of autonomy, values, persons, community, and the metaphysical or divine context of moral choice.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., S., Nashville, Ten. 37203

AMERICANS UNITED, 1633 Massachusetts Ave., N.W. Washington, D. C. 20036
 APPLETON-CENTURY, 250 Park Ave., New York, N. Y. 10017
 AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis, Minn. 55415
 BAKER BOOK HOUSE, Grand Rapids, Mich. 49506
 BEACON PRESS, 25 Beacon St., Boston 8, Mass.
 BETHANY PRESS, Box 179, St. Louis, Mo. 63166
 BROADMAN PRESS, 127 Ninth Ave., N., Nashville, Tenn. 37203
 CHRISTOPHER PUBLISHING HOUSE, Boston 20, Mass.
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**BACK COVER: Circuit-riding chaplain uses helicopter to visit Navy vessels.
Photo by U.S. Navy.**

